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HOLY ALTAR

Bible AND *Levee*

SACRIFICE Explained:

W. J. G.
In some familiar

DIALOGUES on the MASS,

AND

What may appertain to it:

For the more easy INFORMATION and
INSTRUCTION of those who desire to
hear MASS well, and to assist at
that great SACRIFICE, according to
the SPIRIT and INTENTION of the
CHURCH.

By P. B. O. S. F.

L O N D O N :

Printed in the Year MDCCCLXVIII.

ADVERTISEMENT:

THERE is just re-published Mr. Götter's Four METHODS of HEARING MASS, in the same Letter and Size as this, so as to be bound together, for the Conveniency of those who chuse to have those *Methods* and these *Explications* of the *Mass* in one Book.

P R E F A C E.

TH E following Dialogues contain a short Abridgment of a learned Work, stiled, *A Liturgical Discourse on the Mass*, by *F. A. Mason*, an *English Friar*, published in 1670; a Work wherein appeared the great Piety and Erudition of the Author, who was induced, a few Years afterwards, to make an Abridgment of it, which he printed in the Year 1675. Both these having been long since out of Print, and not easily to be met with, a worthy Gentleman was very desirous to have another Abridgment made, in order to render it of a lesser Price, and thereby more easily to be come at by devout but poorer People.

This Abridgment I undertook at the Request of the 'foresaid Gentleman, a Person in an eminent Station, and for whom I have the greatest Deference, after having carefully collated the two printed Editions together. *F. Mason* published his Books by Way of Question

P R E F A C E.

tion and Answer, I chose to do it by Way of Dialogue, or Conversation, which, in some Measure, takes off the Dryness of a continued uninterrupted Explanation, as well as the dull Formality of a Catechism, good for Children and young People. Dialogues have something of Spirit in them, and while read, make the Reader a Party, as it were, in the Conversation, which gives a Liveliness to the Whole.

How far and how well I have executed my Design, must be left to the Decision of others. I have endeavoured to be as brief as I could, yet not to omit any material Part, or to leave out any Thing proper to be taken Notice of or explained. The Style is plain and familiar, most suitable to Dialogues, or a free and easy Conversation. It is to be hoped it may be useful to devout Catholics, those who desire to understand that Service of the Church they so often are present at, especially on Days of Obligation. The Whole is entirely submitted to the Censure and Judgment of my Superiors, and to that of our Holy Mother the Catholic Church, by

P. B. O. S. F.

HOLY ALTAR

A N D

SACRIFICE Explained.

P A R T I.

D I A L O G U E I.

Theotime. **I** Hope, *Theophilus*, I do not intrude upon, or interrupt any necessary Employments by paying you a Morning Visit, not only to ask you how you do, as a Friend, but to have a little serious Conversation with you, if at Leisure, and it may not be too troublesome.

Theophilus. That, I assure you, *Theotime*, it will not be; am truly glad to see you; nor could you come at a more seasonable

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Time:

Time: I am at full Leisure, expect no Company who may interrupt us, and am ready to hear what you have to say.

Theot. You are very obliging, and without any further Introduction, will tell you the Occasion of my Visit. I have been at Chapel this Morning and heard Mass. Staying there a little while after it was finished, a Thought came into my Mind that it would be a great Help to me, in order to hear Mass and assist at it with greater Attention, if I was thoroughly instructed in the Signification of the Name, or Word *Mass*: The Nature and End of this great *Sacrifice*: The Meaning of the many and various Ceremonies used in the Celebration of it; as also the best and most proper Method of hearing it according to the Spirit and Intention of the Church. To satisfy me in these Particulars I do not know any one more capable than yourself, and am well acquainted with your good Nature, and Willingness to assist your Neighbour in Matters of this Concern. This the Occasion: This the End of my Visit to you at present.

Theoph. A laudable Desire: and with great Pleasure I will endeavour to satisfy it. Propose therefore with the greatest Freedom what Questions you please. I am ready, and hope to give satisfactory Answers to them.

Theot.

Theot. The first Thing I would gladly be informed of is, what the Word *Mafs* signifies, and why that Name is appropriated to this public Service of the Church.

Of the Word *Mafs*.

Theoph. **M**ANY are the Derivations of this Word, as may be seen in the various Writers on the Offices of the Church. That which seems to me most pertinent to our present Purpose, and to be the most natural Signification of it is, that *Missa*, or *Transmissa*, from whence the Word *Mafs*, is a Mission, or Transmitting the Sacrifice, together with the Prayers of the People, by the Ministry of the Priest, to Heaven. The *Greeks* call it *Liturgia*, or *Liturgy*, which properly signifies Ministry, and by Way of Excellence, is appropriated to the Holy Sacrifice of the *Mafs*. Hence *Liturgy* and *Mafs* signify one and the same Thing. What the *Greeks* call *Liturgy*, the *Latins* call *Mafs*, which is the great Sacrifice of the New Law, succeeding to all legal Sacrifices of the *Mosaick* Institute, and comprehends all the Differences of them in one pure, holy, and unbloody Oblation.

Theot. You have given me a very satisfactory Account what the Word signifies; be pleased to proceed, and tell me what I am to understand by *Mafs*: What it is in itself.

What the Mass is.

Theoph. **B**Y the Mass we are to understand a Sacrifice of the Evangelical or New Law instituted by Christ at his last Supper; consisting in an Oblation of Christ's Body and Blood, under the Species of Bread and Wine, for a perpetual Memorial of his Passion. Here, please to observe, that from the Creation of the World, in all the different Periods of it, God would be, and always was, honoured and worshipped by offering up Sacrifices to him. This, the Religion of the antient Patriarch, before and after *Noah's Flood*; this, the Religion of the Jews; and this, the Religion of Christians in all Parts of the World. This Sacrifice of the New Law was instituted by Jesus Christ at his last Supper. As he, and he only, could institute Sacraments; so he, and he only, could institute this Sacrifice, and wherein he exercised the Functions of his Priestly Order, according to that of *Melchisedeck*, as a standing and perpetual Memorial of his Death and Passion, commanding his Apostles and their Successors to do the same, saying, *Do this in Remembrance of me*; St. *Luke*, c. xxii. that is, as St. *Paul* expresses it, *To shew the Death of our Lord until he comes*. 1 *Cor.* c. xi.

From this Definition of what the *Mass* is, I may reasonably presume, *Theotime*, you
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are willing to be told what are the Fruits or Effects of the Holy *Mass*.

Thect. As this will be very useful and instructive, I shall with Pleasure attend to what you say on this Head.

Of the Fruits and Effects of the Mass.

Theoph. **M**ANY are the spiritual Graces and Benefits which the devout Christian gains by seriously attending to, and assisting at this Holy Sacrifice. *First*, By the Sacrifice of the *Mass* the Fruits of Christ's bloody Sacrifice of himself on the Altar of his Cross, are applied to our Souls. This Sacrifice of the *Mass* being the same with that on the Cross, differing only in the Manner. On the Cross Christ offered himself in a bloody Manner, shedding every Drop of his sacred Blood, as a Sacrifice of Redemption for all Mankind. In the *Mass* he offers himself by the Ministry of the Priest in an unbloody Manner. Hence the *Mass* is called by the holy Fathers an incruental, or unbloody Sacrifice: For, as the Council of *Trent* declares, *Sess.* xxii. 6. 2. It is one and the same Host and the same Offerer, now by the Ministry of the Priest, who offered himself on the Cross, differing only in the Manner of Offering, the Fruits of which unbloody Oblation are here most plentifully received. *Secondly*, The *Mass* is *Latreutical*, that is,

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a Holocaust or Oblation offered to God in Acknowledgement of his supreme Majesty and Dominion over us; worshipping him herein with divine Worship, due to him alone, and not to any Creature, how excellent and perfect soever. *Thirdly*, It is a *Eucharistick* Sacrifice of Praise and Thanksgiving for, as well as a Commemoration of the inestimable Benefit of Christ's Passion, and of Praise and Thanksgiving for all the Blessings we have received, spiritual and temporal. *Fourthly*, It is an *Impretatory* Sacrifice, by which we may obtain whatever we ask, if we ask as we ought, according to what our Saviour says; *Ask and you shall receive.* *John* c. 16. For the Father will not deny what we ask in his Son's Name, much less when we ask by his Son, who is here offered to him. With him he has given us all Things. With him he will refuse us nothing. *Fifthly*, It is a *Propitiatory* Sacrifice, by which we may obtain Pardon of our Sins, our daily Failings and Offences against God, by the Merits of Christ's Passion, here renewed and offered up for us.

Theot. What you have said highly pleases, and has given me full Satisfaction. When I go home I will commit it to writing for a constant Memorandum to help my Memory, that remembering the Nature and End of this great Sacrifice, I may be the better able devoutly to assist at it. But I shall

Of the Ceremonies of the Mass, &c. 7
shall be further obliged to you, if you will now explain to me the Meaning of the many and various Ceremonies which are used at *Mass*.

Theoph. Willingly, but as you talk of committing to Paper what I have said, it may not be so proper to proceed further at present, lest you should forget something. We will therefore, if you please, defer further discoursing on these Points till I see you again, and which may be as soon as you conveniently can come to me.

Theot. I am content, and will wait upon you after to-morrow, about this Time, if that may be agreeable.

Theoph. I shall be at Liberty to receive you, and your Visits will, at all Times be agreeable, especially on such an Account as this.

Theot. Many Thanks, adieu, Sir.

Theoph. Farewell till I see you again.

D I A L O G U E II.

On the Ceremonies of the Mass, &c.

Theotime. **Y**OU see, *Theophilus*, I use the Liberty you indulged me with, and am come to pay you a second Visit, but cannot say this will be the last.

Theophilus. I would not have it. Let us now begin our Conversation from where we left off, and speak something of the Ceremonies used at *Mass*.

Theot. A brief Explication of them will be very agreeable, and equally instructive to me; but first, what do you say of Ceremonies in general.

Of Ceremonies in general.

Theoph. **C**EREMONIES are certain Religious outward Signs or Actions made Use of to testify the internal Adoration and Worship we pay to God. They are also called *Rites*, as approved by the Tradition, Custom, and Injunction of the Church, in the Administration of sacred Things, and therefore require a Religious Observance; their End being the Honour of God, and to put us in Mind of our Duty to him, by a devout Observance of them in his holy, especially publick, Service. Hence they were always practised by all Nations, in all Ages, in their Acts of publick Worship of the Deity they adored; either by Heathens, in the Worship of their false Gods; or by Jews and Christians, adoring the one true living God: Nor can there be any outward Worship of God, or Association of Men in Religion, without certain Ceremonies, Rites and Forms of serving God. I may
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further say, these external Signs, expressive of the Honour and Homage we pay to the Divine Majesty, are as perfectly consonant to the Law of Nature and to Reason, as they are to Religion, and are strengthened by the Sanction of our Blessed Saviour's Practice, that of the Apostles, and of the Universal Church, ever since their Time.

Theot. I see they are daily practised, and would gladly hear a Reason given for them.

Theoph. I will give you a very good one from the Council of *Trent*: *Sess.* 22. 6. 9. saying, "The Church uses these Rites and Ceremonies from the Nature of Man, which cannot be raised to the Contemplation of divine Things, but by some exteriour Helps and Assistance." The Council also declares the principal End of the Ceremonies used in Mass to be for the greater Majesty of this august Sacrifice, and that the Minds of the Faithful may be moved by those visible Signs to a more easy and devout Contemplation of those high and sacred Mysteries contained in this Sacrifice.

Theot. This Reason is solid and just: I would now willingly be informed of the different Nature or Degrees of Adoration, or Worship, as these Acts are exhibited by different Postures or Gestures of the Body, in Time of divine Service.

Theoph. In compliance with your Desire, please to observe that Adoration or Worship is to be distinguished as *Internal* and *External*. Internal consists in a Mental Confession and Acknowledgement of his supreme Dominion, which we make to God from a submissive and reverential Affection towards him. External Adoration is the outward declaring these Sentiments by exteriour Signs or Actions, as so many Indications of the Affections of the Heart. This Adoration or Worship may be considered either, 1st. as Divine, 2d. Religious, 3d. as Civil Worship, according to the Object of it. The Worship we pay to God is Divine, due to him alone, and to be given to no Creature, how excellent soever. By Religious Worship is to be understood a Respect and Veneration paid to the Blessed Virgin *Mary*, to Angels and Saints, as also to holy Things, which Veneration is ultimately referred to God, in Regard of the Relation they bear to him, or his holy Service; and though it is oftentimes paid by the Use of the same exteriour Signs or Actions, as bowing, kneeling, &c. yet by no Means is signified or intended giving to them the same, that is Divine Honour, which is due to God. Civil Worship is no more than Respect and Reverence, which are given to others on Account of their superior Dignity, Quality, Excellency or Office, and has no Relation either to

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Divine or Religious Worship. It is only an outward Respect to the Dignity or Office of Men, or to the Persons of Men, on Account of their Office or Dignity.

Theot. All this I perfectly understand; am pleased with the just Distinction you make between Divine, Religious, and Civil Worship. The Non-attendance to which, either through Ignorance or Prejudice, is the Cause of that unjust and false Charge of Idolatry urged against Catholics by their Adversaries. But, tell me now, if you please, the Signification of those different Postures or Gestures of the Body, which I observe are used; Prostration, Genuflexion, Kneeling, Bowing down, Standing, joining the Hands, and lifting up the Eyes to Heaven, all which have some Signification or Meaning, I presume.

Theoph. You are right, and the Meaning of them is this: They are expressive of the Humility, Reverence, and Attention with which we ought to assist at Mass, and in all our Prayers and Exercises of Devotion, Prostration, or casting the whole Body to the Ground, is to denote the profoundest Reverence and Respect. It was antiently very frequently used, especially in the East, and is now in the Church by the Ministers of the Altar on *Good-Friday*, on the Eves of *Easter* and *Whitsuntide*, and privately by many devout Persons, desiring thereby to express a total Submission to
God

God, with an Acknowledgement of their own Nothing, and a Confidence in his Goodness and Mercy. *Kneeling* is also a Posture signifying the same, and very proper to be used in Prayer, especially at Mass, when we are to attend to the Mysteries there represented. To stand up, is ordained by the Church at some Parts of the Mass, as at the *Gospel* and *Creed*, to shew our Attention to what is there read, and our firm Assent to all the Articles of the Creed. Inclining, or bowing the Head is another Token of Reverence and Respect, and is many Times used by the Priest at Mass. And by bowing to the Altar and holy Things, we shew the Respect we bear to them. The joining our Hands in Prayer is a very fit Posture for Suppliants, as in Prayer we make Supplication to God for Mercy, and present our Petitions for his Grace and Benefits, spiritual and temporal. By lifting up our Eyes to Heaven we profess that our only Hope is in God, and shews the Intention of the Mind, and Affection of the Heart. Holy *David* often mentions it in his Psalms, and we frequently meet with it in the Gospels, in the Actions of our Saviour there recorded. This, I believe will be sufficient at present, for I would not load your Memory with too many Things at one Time.

Theot. As Business requires I should be at home about this Time, I will take my
 Leave

Leave of you, but shall lay hold of the first leisure Occasion to wait upon you again.

Teoph. With all my Heart. Not to detain you from your Business. Adieu.

D I A L O G U E III.

Of the Church, Altar, Candles, &c.

Teophilus. I Suppose, *Theotime*, this Visit is on the same Account as was the last, when I had the Pleasure to see you here.

Theotime. You are no Ways mistaken in your Conjecture. It is to pursue our Conversation that I now come to you.

Theoph. I agree to it readily. What have you now to propose to me?

Theot. A great many Things, I assure you, and which I hope your Good-nature and Friendship will patiently hear, and as kindly satisfy me in. Our Discourse last Time was of Ceremonies in General, but before you begin to explain the particular ones of the Mass, would be glad to hear something of the Word *Church*, what it means; of the *Altar* and *Candles* thereon; their meaning, and why used. You see,
Sir,

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Sir, I am cutting out much Work for you.

Theoph. Very well ; your Desire shall be complied with. The Word *Church* signifies a Congregation, or Meeting of the Faithful, to celebrate and partake of the Divine Mysteries. To your present Question I answer ; we understand by it some particular Edifice, built and set apart for this Purpose, being blessed and consecrated with many Ceremonies. Hence these Material Churches are called Houses of God, Houses of Prayer, and Temples of the Living God, wherein the great Eucharistick Sacrifice is daily offered up to him, that is, Masses are daily said therein. They succeed, in the New Law, to the Temple of *Solomon*, built under the Old, or Jewish Law. No sooner was Peace restored to the Church, on the Empire becoming Christian, by the Conversion of *Constantine* the Great, but by his Command and Encouragement the Christians began every where to build Churches, and that with great Magnificence and Grandeur. The same was done in succeeding Times, in all Nations, by devout Princes and holy Persons. In regard of which Religious Edifices, no Nation surpassed ours in the Stateliness and Magnificence of them. Witness the noble and venerable Remains of many, demolished at the Reformation, and our still remaining

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Cathedrals of Canterbury, York, Winchester, &c.

Theot. They are truly noble Buildings ; I have seen those you mention, and beheld them with Admiration. To me there is something peculiar in those antient *Gothick* Structures, which seem wanting in our modern new-built Churches : I mean that reverential Awe and Dread, as I may say, we perceive ourselves struck with the Moment we enter those Venerable Edifices, which puts us in Mind where we are, in the House of God. On this Account, I suppose, it will be granted, that great Reverence and Respect is due to Churches dedicated to his Service.

Theoph. Doubtless there is. If it would be a Crime to commit any Indecency, or to behave irreverently in a King's Palace, or in his Bed Chamber, it must be much more criminal to profane the House of God ; the Palace of the King of Kings. Hence they are highly to be condemned who shew little, or no Reverence to Churches, or who behave themselves scandalously and irreverently, or commit any Indecency in these holy and consecrated Temples of the Lord of Hosts.

Theot. I wish every one would seriously consider this ; we should then see Christians behave themselves in a different Manner from what too many do. But from the Church let us step up to the Altar ; and tell
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me why Altars are placed in Churches, and what the Altars represent ?

Theoph. They are placed to offer up the Sacrifice of the Mass on them. As an Altar supposes a Sacrifice, a Sacrifice imports an Altar to offer it on. These Altars are made of Stone, and have a particular Form of Consecration. They have five Crosses on them, one in the Middle, and one in each Corner, to signify that the Catholic Church extended to the four Quarters of the World, is united in the Cross of Christ; they are raised higher than the Pavement of the Church, for the Conveniency of the Priest who says *Mass*, and that the People, by more easily seeing him, may the more devoutly attend. They are made of Stone pursuant to the Decree of Pope *Silvester*, carefully observed ever since his Time. In Times of Persecution Portable Altars are allowed, that is, lesser Stones consecrated for the holy Sacrifice of the *Mass*, which may be carried up and down, and used in Places not consecrated, as Exigences may require.

The Altar may be said to represent the Crib of *Bethlehem*, wherein our Saviour was laid after his Birth; more fitly Mount *Calvary*, whereon the Cross was placed, or the great Stone placed before the Entrance of the Monument, wherein the sacred Body of Jesus was laid, when taken down from the Cross. On this Account we
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ought highly to reverence the Altar, not for its material Substance or Ornaments, but for the Reference it has to the Eucharist, that is, the true Body and Blood of Christ. As *David* adored towards the holy Temple, and as he adored God's Footstool, by which the Jews understood the Ark. If this was done to the Ark and Temple, why may it not be done before the holy Altar in Churches? since all the Reverence we pay to it is referred to God, in whose Respect, alone, it is due?

Theot. Your Inference is very just. But why is a Crucifix placed upon the Altar, and why Candles lighted in Time of *Mass*?

Theoph. I see you are resolved nothing shall pass your Observation, and to satisfy you. The Crucifix, that is, an Image of Jesus Christ on the Cross, is placed upon the Altar, to put us in Mind of Christ's Death and Passion, whereof the *Mass* is a daily Commemoration, and for which, according to *St. Paul*, Christ has left it in his Church. It also corresponds to the Altar, which represents Mount *Calvary*, as the Crucifix does the Cross of Christ, and him fastened to it. The View of it may serve to stir up in our Souls Sentiments of Compassion for the bitter Sufferings of our dear Redeemer; true Sorrow and Contrition for our Sins, the Cause of his Sufferings; Thanksgiving for the inestimable Be-

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Benefit of our Redemption: Admiration at this wonderful Effect of divine Goodness, that the Son of God should become Man, and die upon the Cross for our Sins. Hope, which nothing can more confirm than this, beholding Christ dying to make Attonement for our Sins. Lastly, to omit what other Sentiments every one's Devotion may suggest, Charity, or fervent Love of God, who has so loved us. Thus Catholics entering the Church, beholding the Crucifix, and signing themselves with the Sign of the Cross, may stir up in themselves pious Affections, and find copious and excellent Matter for a devout Reflection during *Mass*.

As for Candles, they are placed on the Altar for the Splendour of the august Sacrifice, especially on solemn Festivals. when greater Numbers are lighted. But they are principally put on the Altar and lighted to signify the glorious Light of the Gospel, by which the World has been illuminated with the Knowledge of the true God, and Jesus Christ, whom he has sent; and for this Reason, at High Mass, two particular Candles, or Tapers, are held one on each Side of the Book, while the Deacon sings the Gospel. They are also lighted to put us in Mind that, we be careful to adorn our holy Faith, or the Gospel of Jesus Christ, we profess to believe, with the Light of Good-works in
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holy exemplary Lives and Conversations ; that we may so let our Light shine before Men, that they may see our Good-works, and glorify our Father who is in Heaven. *St. Matt.* chap. v. This I believe may suffice, as to this Point. Have you, *Theotime*, any Thing farther to say ?

Theot. If Time presses no more upon you, than it does upon me, at present, I shall be glad to hear a Word or two of the Altar-cloths, and other Linen belonging to it.

Theoph. My Answer to this will be brief, and it will be enough to tell you ; the Altar is covered with Linen Cloths out of Decorum and Decency to the sacred Mysteries, as also in Case of Accident, by any Effusion out of the Chalice, the Altar-cloths may be more easily washed, and for which Reason the Church prohibits Woollen Cloth, or Silk to be used. The Altar-cloth likewise represents the *Syndon*, or Linen Cloths wherein the Body of our Saviour was wrapped when laid in his Sepulchre. Besides these large Altar Cloths, there is a smaller Piece of very fine Linen laid over them in the Middle, which is called a *Corporal*, whereon the holy Host and Chalice are placed ; and as the Corporal does immediately touch the sacred Body of Christ, it is consecrated or blessed by the Bishop, or those who have Authority to do it, and is not to be touched but by those
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who are in Holy Orders, as divers Popes and Councils have ordained. The Chalice is a Gold or Silver Cup, wherein the Wine is put that is to be consecrated, conformable to what our Blessed Saviour did, when he took the Cup, or Chalice, and blessing the Wine in it, gave it to his Disciples. Over the Chalice is the Paten, which is consecrated with the Chalice, as the sacred Body of Christ is, after Consecration, laid upon it. There is likewise another small Piece of Linen called, a Purificatory, its Use being to wipe the Priest's Fingers, and to cleanse and dry up the Chalice after he has taken the Lotions. It is always to be clean and neat, and having a near Connexion with the Blood of our Saviour, is not to be touched or washed, but as the Corporals. This may be said to represent the Napkin wrapped about our Saviour's Head, when in the Grave. You may observe another Piece of Linen, not blessed, pinned at the Epistle Side of the Altar, for the Priest to dry his Fingers after he has washed them, when he says the Psalm, *Lavabo*. Add to these the Veil and the Pall; the former is a Square Piece of Silk, which covers all the Chalice. The latter is a little Piece of Pasteboard, covered with fine Linen, and is put over the Top of the Chalice, to prevent any Dust or Flies falling into it. When the Veil is taken off. Both one and the other
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may be said to represent the covering the dead Body of Jesus, when laid in his Sepulchre.

Theot. I am much obliged to you for these kind Informations and Instructions. At present I will take my Leave of you, but with an Intent to pay you another Visit soon.

Theoph. You will always be welcome to your humble servant.

D I A L O G U E IV.

Of Priests and their Vestments.

Theotime. **G**OING Yesterday into the Sacristy, or Vestry, a little before Mass began, I saw the Priest put on several Vestments, and beheld many others of various Colours. The Reason for one, and Meaning of them both, shall, with your good Leave, be the Subject of our Entertainment this Morning.

Theoph. I readily agree to it; as for the Priest being clad with several Vestments, you have, doubtless, read in the Old Testament, that God himself commanded *Moses* to make various Kinds of Garments for *Aaron* and the other inferiour Priests and Levites, as the *Ephod*, *Rationale*, *Tunick*,
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Linen Garments, Girdle and Mitre. Those for the High Priest were to be exceeding Rich and Magnificent. If this was done in the Old Law for the greater Splendour of those legal Sacrifices, wherein all those Things were but Types and Figures, with how much more Reason ought the Priests of the New Law to have Vestments or Garments suitable to their Function and Ministry, in offering up the true and real Sacrifice ordained by Jesus Christ himself.

Theot. I grant the Reasonableness of this, but why so many Vestments, and of different Colours?

Theoph. To express, or represent the different Seasons or Solemnities the Church observes during the Course of her Ecclesiastical Year. The Colours are five. 1. White. 2. Red. 3. Green. 4. Purple. 5. Black. White is used on all the Feasts of our Blessed Lord, Blessed Lady, Bishops, Confessors, Confessors not Bishops, Abbots, Virgins, and holy Women not Martyrs, on the Feasts of Dedication of Churches, within the Octaves of Festivals, when the Mass is said of the Octave, on all *Sundays* from *Easter* inclusive to *Pentecost* exclusive, on *Trinity-Sunday*, and till the Octave of *Corpus Christi*.

Red is used on the Vigil of *Pentecost*, and during the Octave, *Trinity-Sunday* excepted. On the Feasts of the Holy Cross,
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of Apostles and Martyrs, and Votive Masses of the Holy Ghost.

Green is used on all *Sundays* from *Trinity-Sunday* till *Advent*, and on the *Sundays* after the Octave of the *Epiphany*, when Mass is said of the *Sunday*: But on *Sundays* within any Octave, the Colour is of the respective Octave. Green is also used on all *Ferias*, or Week-days, unless within Octaves or *Sundays*, from *Septuagesima* till *Thursday* in *Holy Week*, and during *Advent*.

Purple is used on all *Sundays* in *Advent*, and on all *Sundays* from *Septuagesima* till *Palm-Sunday*, inclusive, as also on all *Ferias* during those Times; and on all *Vigils* and Fasting Days, when the Mass is of them.

Black is used on *Good-Friday*, *All Souls Day*, and when Mass is said for the Dead.

Theot. Hitherto you have perfectly satisfied me, tell me now how many are the particular Vestments the Priest is clad with, how they are called, and the Signification of them?

Theoph. Speaking of those which are common to all Priests when they celebrate Mass. There are six. 1. The Amice. 2. Albe. 3. Girdle. 4. Maniple. 5. Stole. 6. Chasuble, which is usually called the Vestment, as being the Chief and Principal, and is also stiled the Priests' Vestment, because none but Priests use it. The *Amice*
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is a Piece of Linen Cloth with two Strings. The Priest puts it over his Shoulders, on which Account St. *Bonaventure*, with the *Greeks* calls it *Humrale*, a Covering for the Shoulders, and is tied by the two Strings round the Middle of the Priest's Body. Its Name, *Amice*, is from the *Latin* Word *Amictus*, or covered. Being clean and white signifies, according to *Rabanus*, the Purity and Cleanness of Heart with which the Priest ought to go to the Holy Altar, and represents the Linen with which the Jews blindfolded our Saviour, saying in Derision; *Prophecy unto us, O Christ, who it is that struck thee.* St. *Luke*, c. xxii.

The *Albe* is a long white Linen Garment, representing the white Robe which, by *Herod's* Command was put upon our Saviour, in Mockery and Derision. It is called *Albe* from *Alba*, which in *Latin* signifies White, or Whiteness. Frequent mention is made in the Old Testament of white Linen Garments made for, and used by the Jewish Priests. The Use of the *Albe* in the Christian Church, is as antient as the Apostles Times. St. *Jerome* affirms that St. *James* used Linen Vestments when he celebrated Mass. The Whiteness of the *Albe* signifies Continency and Chastity, and is as a Memento, to put the Priest in Mind of the unspotted Purity of Life and Manners he ought to be adorned with.

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The *Girdle*, wove or made of Linen Thread, is to tie the *Albe* about the Priest's Body that it may hang with proper Decency, and represents the Cords with which our B. Lord was bound, when seized on by the Jews; and may not unfitly signify the Cords of Love and Duty with which all, especially Priests, ought to be close bound to the Service of God.

The *Maniple*, which the Priest puts on his left Arm, represents likewise the Cords or binding of our B. Lord. The Priest before he puts it on, kisses the Cross which is in the Middle of it, as offering himself to attend our Saviour in his Passion, with a Will and Desire to suffer with him.

The *Stole*, from the *Latin Word Stola*, is an Ornament of Dignity and Power, and as such it is taken in the sacred Text, where it is said, that when *Pharaoh* would honour *Joseph*, he put on him a Stole; and *Mordecheus* was cloathed with a Stole for his greater Honour. The Priest, when he exercises his Functions, puts on a Stole, as representing his Dignity, Quality, and the Power of binding and loosing he has received from Christ. It also signifies the Cord, wherewith the Jews dragged our B. Saviour to his Crucifixion.

The *Chasuble* is the last Vestment the Priest uses, and is put over all the rest, hanging down before and behind. It represents the scarlet or purple Robe put upon
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our Saviour by the Soldiers, in Scorn and Derision. Before, it has a Pillar, representing the Pillar to which Christ was tied, during his Flagellation. Behind, it has a Cross, which signifies the Cross our B. Lord carried to Mount *Calvary*. This Vestment is appropriated to Priests alone, and is by them used only when they say Mass. The Amice, the Albe and Maniple, being made use of by Sub-deacons and Deacons. These Vestments, which the Ministers of the Altar are vested with, when they go to celebrate and offer up the adorable Sacrifice, are deservedly very rich, on great Solemnities, but at all Times ought to be whole, clean and decent. The Priest thus vested, and going to Mass, represents the Person of Jesus Christ, going to his sacred Passion. The Consideration of which ought to fill both Priest and People with Sentiments of the profoundest Respect and Veneration towards the sacred Mysteries which one is to celebrate, and the other attend to. I shall finish what I have said on this Subject, with what an antient Writer, *Ivo Carnot.* says; “ These
“ Vestments are not Virtues, but Marks,
“ or Signs of Virtues, whereby those who
“ use them, and those who behold them,
“ may be admonished what to desire, and
“ what to avoid, and to whom all their
“ Actions ought to be directed.” To the same Purpose, with regard to Priests, is the
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Admonition of Pope *Innocent*; “ Let the
“ Priest be careful that he does not bear
“ the Sign without what is signified by it ;
“ that he carry not the Vestment without
“ Virtue, lest he be like a Sepulchre, all
“ fine without, and nothing but Filth and
“ Uncleanness within.”

Theot. What you have said is extremely entertaining and instructive ; will you add a Word or two concerning the Priestly Function, and of the Respect due to Priests ; for certainly, as they are Ministers of God, and Mediators between him and the People, a proper Respect and Reverence is due to them from those, in whose Regard they are thus consecrated Ministers of God.

Theoph. You say very right : Their Function being to offer up Sacrifices, as all Ages and Laws declare. There were Priests set apart in the Law of Nature, as well as in the Mosaick Institute, whose peculiar Business it was to offer Sacrifices for themselves and others. In the New Law, Priests are ordained to offer up the great Sacrifice of the Mass : For this they are consecrated, and in their Ordination, the Bishop says to them : *Receive Power of offering Sacrifice in the Church for the Living and Dead.* Consequently to this, there is most certainly a due Reverence to be paid to them : As, first, on Account of their Dignity, being God’s Vicars on Earth, his Ministers to instruct, direct, and feed his People, as so many
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Sheep committed to their Care. Hence, St. *Austine* says ; “ There is no greater Dignity
 “ under Heaven, than that of God’s Priests,
 “ consecrated to deliver the heavenly Sacra-
 “ ments to us.” Secondly, For their Utility,
 and the Benefits we receive by them in their
 preaching, instructing, and administering
 the Holy Sacraments. Thirdly, As they
 are Mediators between God and us, their
 Business being to pray and intercede in be-
 half of the People, according to what God
 said to *Moses* and *Aaron*, speaking of the
 Priests : “ They shall invoke my Name
 “ upon the Children of *Israel* ; and I, the
 “ Lord, will bless them.” Lastly, In
 respect of the Power given to them by
 God, to bind and loose on Earth ; to for-
 give Sins in the Sacrament of Penance, and
 to consecrate the sacred Body and Blood of
 Christ, in the Holy Eucharist. Let me add
 the Words of St. *Chrysostome* ; “ What can
 “ be said but that all Power of heavenly
 “ Things is granted to them by God ; for
 “ he says : *Whose Sins you retain, they are re-*
 “ *tained* : St. John xx. What Power can be
 “ greater than this ? The Father gave all
 “ Power to the Son, and I see this Power
 “ given to Priests by God the Son.” St.
Bernard admires it, saying ; “ O excellent
 “ and honourable Power of Priests, to which
 “ nothing in Heaven, nothing on Earth,
 “ can be compared.” Hence the Admoni-
 tion of St. *Francis*, to reverence and honour
 Priests ;

Priests ; because, says he, “ they administer
“ the most holy Body and Blood of Christ,
“ which they alone consecrate, receive, and
give to others.”

Here let me add ; how earnestly it is to be wished for by every one, that all those who are called to this high and sacred Dignity, would endeavour to adorn their sublime Character by suitable, holy, regular, and exemplary Lives ; to instruct and incite others to Piety and Holiness of Life, by Example, as well as by Preaching ; that the sacred Function may not be brought into Contempt, and made a Ridicule on account of disedifying and irregular Behaviour. May God, of his Mercy, remove this Evil from the Sanctuary ; that the Priest's Lips may preserve Knowledge, not only for the People, but also practical Knowledge for themselves, by a strict Adherence to the Duties of their Station, and to walk worthy of the sacred and holy Calling, to which they are called.

Theot. To this I heartily say *Amen*. I will now take my Leave of you, with many Thanks for the Trouble you have taken. A little Business calls me into the Country for some Days, at my Return will see you again, when I shall beg the Favour of you, that we may carry on our Conversation further on this Subject.

Theoph. I shall expect your Visit, and it will give me a Pleasure. I wish you a good

Journey, success in your Business, and a safe Return.

D I A L O G U E V.

On the *M A S S.*

Theophilus. **W**elcome, *Theotime.* I hope I see you well after your Journey, and that your Business has succeeded to your Desires.

Theotime. Thank God I am very well, and have Reason to be pleased at the Success I have met with in my Affairs. But, if you have Leisure and Inclination, I would willingly now enter upon what was the Subject of our last Conversation.

Theoph. I am at Leisure, very willing to gratify your Desire, and to give you any further Instruction relative to what we then talked of.

Theot. I should be glad to have a short and practical Explication of every Part of the Holy Mass, from the Beginning to the End, as also of all the Ceremonies used by the Priest therein, and how they are to be attended to by the People. You have already spoke of Ceremonies in General.

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An Explication now of these in particular, will be as agreeable as instructive to me.

Theot. I will endeavour to comply with your Desire, as far as I am able, and will begin with the Priest's going to the Altar. Here, previous to that, I recommend to your Observation and Attention the Priest, cloathed in his sacred Vestments, and going to the Altar, where we are to consider him in the Person of Christ, representing Jesus Christ going to Mount *Calvary*, and to offer up the same Sacrifice of his Passion, which was then offered for Mankind. Hence he carries on his exterior Vestments the Signs and Trophies of Christ's victorious Passion. Thus vested, he proceeds to the Altar, with Intentions of offering up the Sacrifice for himself, and all there present, who here should with him offer up their Intention of hearing Mass for such and such Ends as they propose to themselves: Going up to the Altar the Priest places the Chalice upon it, and having disposed the Missal, or Book, he comes to the lower Step, and there reverently bows his Head to the Crucifix, or makes a Genuflection, if the *B.* Sacrament is in the Tabernacle; thus expressing the Humility and reverential Awe, with which he desires to approach the Altar of God, and in Consideration of his own Unworthiness, to make his humble Confession, and to ask the Help of all present, joining himself to them, that by mutual

Prayers, he and they may obtain Pardon of God, and being united in their Intentions, may, with pure and joined Hearts, offer up this Sacrifice to God.

Thect. This I readily understand, and collect from thence how I ought to join with the Priest in these Acts of Humiliation and Adoration. Proceed, if you please, to consider the First Part, or Beginning of the Mass, and tell me why he begins in the *Name of the Father, and of the Son, and of the Holy Ghost*, making upon himself the Sign of the Cross?

Theoph. In answer to your Question, please to observe, that the Church uses these Words and Ceremonies in the Beginning of all her divine Offices, and in this Manner we were baptised; from hence likewise we may learn, in the Beginning of all our Works first to invoke the holy Name of God, begging his Blessing on all we do. Hence, it is fitting that this solemn and sacred Action should begin by this solemn Invocation, and thereby the Priest makes a public Profession of his Faith. For, as *St. Paul* teaches, without Faith, nothing is pleasing to God, and in these Words are contained the two principal Mysteries of our holy Christian Religion; the Unity and Trinity of God, and the Incarnation and Death of our Saviour.

Thect. Give me a particular Explication of this?

Theoph.

Theoph. When the Priest puts his Right-hand to his Forehead, he says in the *Name*, in the Singular Number, not in the *Names*, the Plural, and thereby signifies his Belief in one God only, expressing by this the *Unity* of God, and by the Expression of the Three Persons, *Father, Son, and Holy Ghost*, declares his Faith in the Blessed Trinity, and that these Three Persons are all but One and the same God. In like Manner, by making the Sign of the Cross, he professes to believe the great Mysteries of the Incarnation and Death of our Saviour. When he says: *In the Name of the Father*, it is an Acknowledgement that God the Father, out of Love to us, *sent his only Son into the World, that the World might be saved by him.* And *of the Son* is a Declaration that God the Son came into the World to redeem it. And *of the Holy Ghost*, here he confesses the coming of the Holy Ghost, as the Completion of the great Work of our Redemption; and lastly, by making the Sign of the Cross, the Priest professes to believe the Passion and Death of our Saviour. As to the Antiphon and Psalm which follow, in reciting them the Priest declares his Intention of going to the Altar, to offer this Sacrifice to God, desiring his Protection from his Enemies, spiritual and corporal, and animating himself to draw near to God, with an humble Confidence in his Goodness, and referring what he is about to do to his

Honour, Praise and Glory: For this he ends the Psalm with *Gloria Patri*, &c. or, 'Glory be to the Father, &c.

Theot. All this is very satisfactory. Give me leave now to ask what is the Meaning of the *Confiteor*, or *Confession* the Priest next makes.

Theoph. You must take Notice that this Confession is not sacramental, or that used in the Sacrament of Penance, but is a publick and general Confession, which the Priest makes, as prescribed by the Church, whereby he acknowledges his Unworthiness, and confesses his daily Sins and Imperfections, humbly imploring Pardon for the same. Here it is to be noted, that he makes this Confession to God, who alone can pardon Sins, and from whom alone he hopes for Remission of them.

Theot. This I readily agree to, and as a Catholick do firmly believe, that none but God can forgive us our Sins. Why then does the Priest confess to the B. Virgin *Mary*, to the Angels and Saints? Is not this putting them, in some Measure, at least, upon a Level with God, and asking them to pardon our Sins?

Theoph. By no Means: Not in the least. The Priest makes his Confession to God, and to the Saints in a very different Manner. To God, whom he has offended by Sin, and of whom alone he asks Pardon, and hopes to receive it from his Mercy. He con-

confesses to the Blessed Virgin, to the Angels and Saints, for his greater Humiliation, and to acknowledge his Unworthiness, in Imitation of the Prodigal Son, who said ; *Father, I have sinned against Heaven and before thee*, Luke xv. which St. *Augustine* interprets, as if he said ; I have offended against the Angels and Saints. This Confession to the Angels and Saints, is to call them as so many Witnesses of our Sorrow and Repentance, and move their Compassion and Charity to join their more powerful Prayers to ours, to pray for us, that we may obtain Pardon. This is plainly declared in the End of the Confiteor, which the Priest concludes with desiring the Blessed Virgin, the Angels and Saints, and all likewise present, to pray to our Lord God for him.

Theot. Why does the Priest say, *Peccavi, I have sinned*, in Thought, Word, and Deed ? Why through my Fault, three Times, and strike his Breast ?

Theoph. By attending to the Meaning of these Words and Actions, the *Confiteor* will appear to be an excellent Act of Contrition and Devotion for Lay-people as well as Priests, very proper to be used in the Morning, at Night, and at other Times. But, in Answer to your Questions. By the Word *Peccavi, I have sinned*, the Priest confesses himself to be a Sinner, and to express himself more so, he says, I have sinned exceedingly. How powerful, how efficacious to ob-

obtain Mercy, we may learn from Holy *David* who having committed the grievous Sins of Murder, and Adultery, only said with a true and penitent Heart, *Peccavi, I have sinned to the Lord, 2 Kings, xii.* and immediately those Sins were forgiven him. He says in Thought, Word and Deed, accusing himself of many Sins, Failings, and Imperfections, all these different Ways of sinning. Sin, indeed, properly proceeds from the Will, take away the Will, and there is no Sin; yet this Will finds Matter of Sin in our Thoughts, Words, and Actions. Hence, we daily offend in all these different Ways, as the Apostle, *St. James*, testifies, saying, *In many Things we all offend. St. James, iii.* The Priest, therefore, and every one may truly say; I have sinned in Thought, Word, and Deed, through my Fault, this he repeats three Times, expressing thereby the vehement Sorrow of his Mind; to the last he adds, *through my most grievous Fault.* We may also say, that this Repetition is expressive of the three different Ways mentioned, whereby we sin. While the Priest says the Confiteor, you may observe he stands at a Distance from the Altar, bows himself down, as unworthy to look up to Heaven, holding his Hands joined before his Breast. He then strikes himself three Times, as he says *through my Fault, &c.* tacitly saying, Lord be merciful to me a Sinner, imitating therein
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the penitent Publican in the Gospel, who stood afar off, not daring to lift up his Eyes to Heaven, but knocking his Breast said, *God, be merciful to me a Sinner.* St. Luke, xviii. This knocking, or striking the Breast, is a very expressive Sign of Humility, and of Grief and Sorrow, for having offended so good a God, our heavenly Father; which St. Augustine thus declares; *What is it to knock or strike the Breast, but to declare what lies hid in the Breast, and by an evident Stroke to chastise the hidden Sin: Or, to chastise our Flesh, because we have offended God.* Serm. 8. de verb Dei. St. Cyprian says: *We strike our Breast, as declaring the Sins inclosed inwardly in our Hearts.* Lib. de Orat. Dom. Pope Nicholas I. in striking the Breast, we signify that we strike ourselves, and confess ourselves to be worthy of Stripes or Punishments. ad Bulg. c. 54.

Theot. I am highly pleased with what you say; but must ask, as relative to this Part of the Mass, what follows after the Confiteor?

Theoph. The Priest having finished the Confiteor, the Clerk, or who serves at Mass, prays for him that God may forgive him his Sins, that he may worthily celebrate the holy Sacrifice, and by it come to everlasting Life. In this all present should join their Desires, and to which the Priest says *Amen.* Then the Clerk says the Confiteor in his own Name and of all the Assistants; which

which finished, the Priest prays for him and them; and making the Sign of the Cross, pronounces the general Absolution. By making the Sign of the Cross on himself, he signifies that he gives the Absolution by Virtue of Christ's sacred Cross and Passion; but here you are to observe, that this Absolution is not sacramental as that given in the Sacrament of Penance: It is only sacerdotal or deprecatory, and by way of Prayer or Impetration, which may be the more available as given by the Priest, who, according to *St. Paul*, is the Minister of Christ, and a Dispenser of the Mysteries of God, and therefore all Persons ought to bow their Heads, and with great Humility receive it, signing themselves with the Sign of the Cross, as the Priest does when he gives it. After which he says some ejaculatory Prayers, reciting some Verses of the Psalms, expressing his Confidence in God's Mercy and Goodness, with which he presumes to go to the Altar. After this he says, *Dominus Vobiscum. Our Lord be with you*; to which the Clerk answers, *Et cum Spiritu tuo. And with thy Spirit*. Then the Priest says, *Oremus. Let us pray*; as if he would say; as the Lord is with us, and we hope has shewn his Mercy and Goodness in the Pardon of our Sins, let us join in Prayer, with Confidence and Belief, that whatever we ask, we shall obtain, by Virtue of this Sacrifice.

Theot.

Theot. Give me Leave to interrupt you. I take Notice that *Dominus Vobiscum*, and *Oremus*, frequently occur in the Mass, tell me, *Theophilus*, why it is used so often?

Theoph. This Salutation, as it may be called, is used by the Priest in all the divine Offices of the Church, and in all his sacerdotal Functions. In the *Mass*, frequently, to raise our Attention to the Mysteries thereof; to put us in Mind that he is with us in a more peculiar Manner, as being truly and really present on the Altar. It likewise imports the mutual Wishes of Priest and People, that one may devoutly celebrate, and the other devoutly hear *Mass*, and when the People, or the Clerk for them, answers: *And with thy Spirit*, it is to express the Unity of the Priest and People, joining in holy Prayers and Desires. Hence St. *Chrysostome* says: *Therefore we salute one another in the Holy Mysteries, that being many, we may be made as one.* When the Priest thus salutes us, desiring us to accompany him, we ought to join our Intentions and Desires with him, devoutly answering, *Et cum Spiritu tuo.*

Theot. Why does he say after this, *Oremus*, *Let us pray*?

Theoph. He says it as correspondent to his *Dominus Vobiscum*, and to signify the End for which he salutes the People, that is, to pray with him and for him. The Priest having thus prepared himself, by an hum-

humble Confession of his Sins, and begged the Prayers of the People, goes up to the Altar, and devoutly kissing it, with great Humility, in a short devout Prayer, begs of God to make him worthy to enter the Holy of Holies. Here it may be observed, that the Priest several Times kisses the Altar in Time of Mass, the Signification of which Kiss is variously given by Liturgical Writers. Some say, this kissing the Altar signifies that Kiss of Peace and Reconciliation which Christ offered to the Jews, by his sacred Passion. Others, that it represents the Union of Christ with his Church. According to some, it denotes our Reconciliation to God, by the Incarnation of his Son, completed by Christ's sacrificing himself upon the Altar of his Cross. After this follows the *Introit*, or, the Beginning of the Mass. An Explication of which, shall, if you please, be the Subject of our next Conference.

Theot. With all my Heart. Adieu, till I have the Pleasure of seeing you again.

D I A L O G U E VI.

On the M A S S.

Theophilus. **G**OOD Morning to you, *Theotime*; this Visit is earlier than usual, I am glad to see you, but may I ask the Reason of your coming so soon in the Morning?

Theot. I hope my early coming will be no Inconvenience to you, and my great Desire of pursuing our Conversation on the Subject we began with, must plead my Excuse for the Freedom I take.

Theoph. No Apology for that is necessary. I am equally ready and willing to comply with your Desires. I will now, therefore, proceed, and resume our Conference with considering the *Introit*, which, properly speaking, is the Beginning of the Mass, as all which preceded, or went before, was only preparatory to it. It is therefore called the *Introit*, or the Entrance on the great and holy Sacrifice, in saying of which, the Priest signs himself with the Sign of the Cross, thereby making a Profession of his Faith, and to signify, that what he is to do, is to be done in Virtue of Christ's Death and Passion. In the Middle of the *Introit* is said, *Gloria Patri*,
Glory

Glory be to the Father, &c. as an Act of Praise and Thanksgiving to the great Mystery of Christ's Incarnation. This *Inroît* may likewise be considered as representing the earnest Wishes and Desires of the ancient Patriarchs and Prophets, expecting the coming of the promised Messiah, or holy One of *Israel*, and to express this the more, the Church immediately adds the *Kyrie Eleison*, whose often Repetition very fitly represents their continual Prayer, so frequently mentioned in holy Scripture.

Theot. What means the *Kyrie Eleison*, and why so often repeated?

Theoph. The Words are *Greek*, and signify, or are the same as *Lord have Mercy on us. Christe Eleison*, is *Christ have Mercy on us*. The *Greeks* use only *Kyrie Eleison*, but that very frequently in their Liturgy, in some Parts twelve, and in some sixteen Times together. In the *Latin Church*, by a Decree of *St. Gregory the Great Pope*, it is repeated nine Times, viz. thrice *Kyrie Eleison*, then three Times *Christe Eleison*, and again thrice *Kyrie Eleison*. This Repetition has the Sanction of the holy Gospel, in the Persons of the Blind Man, the *Canaanite Woman*, and the poor Lepers, who repeatedly cried out, *Lord have Mercy on us, Son of David have Mercy on us*. By these *Kyrie Eleisons*, is also represented the continual Prayers of the Church in Behalf of her Children, daily crying out for them,

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Lord have Mercy on us. Christ have Mercy on us; for without thy Mercy and Godness they will be drowned in the Waters of Iniquity, and perish. In these Petitions the Clerk, in the Name of the People, and the People joining with him, and the Priest, say the same devout and efficacious Prayer. *Lord have Mercy on us. Christ have Mercy on us.* But the Clerk only repeats them aloud, the People softly to themselves.

Theot. I am perfectly satisfied with what you have said, and, as I observe the *Gloria in Excelsis* follows, tell me now what it signifies, and why here said.

Theoph. It is called the angelical Hymn, or Hymn of the Angels, being a Song which the Angels sung at the Birth of our Saviour, as St. *Luke* in his Gospel declares, saying, *And suddenly there was with the Angel a Multitude of the Heavenly Host, praising God and saying, Glory be to God in the Highest, and on Earth Peace to Men of good Will.* *Luke*, c. ii. The remaining Part of this Hymn was added by the Church, and the whole contains admirable Acts of Praise, Thanksgiving, Adoration and Supplications. For the Excellency of it, those who understand *Latin*, will do well to say it with the Priest. Others may say it in *English*, as being full of Union and Devotion. It represents to us the Nativity of Jesus Christ, in Honour of which great Myf-

Mystery we sing or say this Hymn of Praise and Thanksgiving, and here we may observe, how very fitly the Church has ordered it to be said in this Place, for on this Mystery of the Incarnation and Birth of our Saviour, all the others of his Life, Passion, Death, Resurrection, and Ascension depend; because the Belief of them necessarily supposes the Birth and Coming of the true Messiah, and he who believes this, can have no rational Doubt of the Rest, nor can any Christian seriously reflect on this Mystery, the Manner of the Incarnation, the Angels singing and rejoicing at Christ's Birth, but he must find in himself some interior Motions of Piety and Devotion.

Theot. You are right, but go on and tell me what the Priest does after he has said the *Gloria in Excelsis*.

Theoph. He kisses the Altar in Token of that Peace which is given to us by Christ's Nativity, and in Reverence to the Altar on which Christ is to be immolated in this Sacrifice. He then turns to the People, saluting them with *Dominus Vobiscum, the Lord be with you*, inviting them to join with him in the Prayers he is about to say for them; for this End he turns to the Missal, and bids us attend, saying *Oremus*, or, *Let us pray*; come and join with me, that is, with the Church, in whose Name the Prayers are made; from hence it follows, that all present should
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in Heart and Affection, with Fervour and Devotion, join with the Priest in so holy and powerful a Sacrifice, offered up by God's Minister in the Name of the Church, which certainly, is more meritorious and more pleasing to God than any private Prayers.

Theot. What are these Prayers, and why are they called *Collects*?

Theoph. The Prayers are various Petitions and Requests made to God, according to what St. Paul advises, that first of all Things, *let Supplications, Prayers, Petitions, and Thanksgivings be made for all Men.* Heb. c. iii. In these Prayers the Church sometimes makes Supplications to be delivered from Evils, as in Time of Persecution, or other Afflictions. Sometimes she prays for spiritual Blessings, and even temporal Benefits, as for seasonable Weather, against Pestilence, in Time of Famine, or in other temporal Exigencies. Sometimes she puts up devout Petitions for particular Favours, for the Conversion of Sinners, or of those who go astray. At other Times, to return Thanks for Benefits received, and whoever considers it, will admire the Œconomy of God's Church, thus to couch in a few Words, whatever the Faithful may ask of God, for though the Prayers are short, they are full in Substance and Devotion, and as the principal Thing intended here is to offer Sacrifice to God, it suffices that the Church expresses her Intention by these

Prayers,

Prayers, in a few Words, in Order to the Application of this, or that Mass, to such or such Ends. So that although the Prayers may be short in Words, yet they virtually extend themselves to the whole Sacrifice of the Mass, having a Correspondence with the Churches Intention, to obtain by Virtue of this Sacrifice, what the Priest or People present do intend by this Mass.

These Prayers are called *Collects*, as being the collected Prayers, Vows, and Desires of all present, which the Priest unites with his, including in his Prayer the Petitions and Desires of all, and are said over them, or for them, collected or assembled together. It may also be said, that they are called *Collects*, as Prayers collected and accommodated by the Church to the different Times, Festivals, and Seasons of the Year. Here you may observe that these Collects end either expressly with these Words: *Through our Lord Jesus Christ, &c.* or with others importing the same. On which Pope Innocent the III^d. says: *We end our Collect through the Lord Jesus Christ, for we implore the Father's Help and Succour for the Love of his Son: For Christ himself has said; Amen, Amen, I say unto you, if you ask the Father any Thing in my Name, he will give it to you. St. John, c. iv.* All we have to do is to join our Intentions, and offer up our Prayers, in Union with the Prayers of the Priest; for, as *Durandus* notes, the Priest

Priest alone says the Prayer, while those who are present are silent, and pray only in Spirit, thereby to attend and join their Hearts, that they may justly say, *Amen*. You are further to consider, that these Prayers are not private, but publick, and common to all, though performed and presented by the Priest, who makes them in the Church's Name, and therefore those, who are ignorant of the Words, yet, generally knowing the Conclusion, can, if they attend, answer *Amen*, as well as the Learned.

Theot. Thus far I understand you perfectly well. Let us now consider the *Epistle*, *Gradual*, *Tract*, *Prose*, or *Sequence*, and the *Gospel*, what they mean, and why Read.

Theoph. The Holy Scriptures are not improperly said to be an *Epistle*, for the sacred Books of it are as *Epistles*, or missive Letters sent from God, as Testimonies of his sacred Will, to Mankind for their Salvation, by teaching us the Way to Heaven, and how to please and serve his divine Majesty. It may also be said, that they are so called from their being generally taken from the Epistles of St. *Paul*, and other Apostles. The Epistle is always read before the Gospel, that as the Old Testament preceded the New, we may by attentive hearing them, be disposed for hearing the Gospel, and that the Excellency of
the

the Gospel may be better known. The Mystical Signification of the Epistles is to put us in Mind of the written Law, which went before that of Grace, or of the Preaching of St. *John Baptist*, before the Preaching of our Saviour, or the Labours of the Apostles, in converting the *Gentiles*. In which we may consider our Vocation to the Light of Faith, and give Thanks to God, as the Apostle says, for sending his Prophets, Apostles, and their Successors, to teach us the Way of Salvation, and for that, with grateful Hearts, at the End of the Epistle to say, *Deo Gratias, Thanks be to God*. Which Expression St. *Augustine* did so highly Esteem as to say; “What better
 “ Thing can we bear in Mind, or speak
 “ with the Mouth, or express with the
 “ Pen, than *Deo Gratias*? Nothing can
 “ be said more briefly, nor heard more
 “ joyfully. Nothing understood greater,
 “ or more profitable than *Deo Gratias*,
 “ thanks be to God, who has enriched us
 “ with the true Faith of Jesus Christ.”

Thect. You say the *Epistle* is read for the Instruction of the People, why then is it read in *Latin*, which every one does not understand, and not in the *Vulgar Tongue*?

Theoph. I will give you the Reason. The Church desires, and would have a perfect Uniformity in her Liturgy, or publick Service, observed every where, and to avoid
 any

any Variations or Interpolations in it: As for the Instruction of the People, those who understand *Latin* may piously attend to the Contents of them; those who do not, and can read, may find them in their own Language, in Books containing the *Epistles* and *Gospels* for the whole Year; and may, as many do, read them to themselves at Mass, while the Priest reads them at the Altar; and for every one it will be sufficient, that they know by the *Epistle* the Vocation they have had from God to the true Faith and Knowledge of his holy Will. Let us give Thanks for so great a Benefit, and purpose, by the Assistance of his Grace, to persevere in the Observance of his holy Law, and to endeavour daily to make a Progress from one Degree of Virtue to another, intimated by the Gradual which follows the *Epistle*.

Theot. You must now then give me an Explication of the *Gradual*, &c.

Theoph. Willingly. The *Gradual* is, for the most Part, one or two Verses out of the Psalms, agreeable to the Office of the Day, which are said or sung by the Choir in solemn Masses, between the *Epistle* and *Gospel*; and may be properly called as a Responsory, or Answer to the *Epistle*; for generally it has a Correspondence to the Subject of the *Epistle*. According to Authors, who write upon Church Offices, it has various Significations. The most easy and

natural is to signify the Ascent we ought to make, or going up by Degrees from one Virtue to another. It may also put us in Mind of the Gradation to be made from the Doctrine of the Prophets and Apostles to that of Jesus Christ. As a *Responsory*, it signifies that we ought, in Word and Work, to correspond to those Things which are propounded to us in the *Epistle*.

Theot. Pray what means *Alleluja*, intermixed with the Gradual?

Theoph. *Alleluja* is a Hebrew Word, signifying Praise, and not only Praise simply, but Praise with Joy and Gladness, more than can be expressed by the Voice. St. Augustine says, *That no Christian is ignorant that Alleluja is a Voice of Praise*: As it is a sacred mystical Word, the Church militant on Earth uses it in Imitation of the Church triumphant in Heaven, where God is praised with Joy and Jubilation and singing *Alleluja*, as we may learn from *Tobias*, ch. 13. and *Apoc.* ch. 19. Hence the *Greeks*, *Chaldeans*, *Syriacs*, and *Arabics*, as well as the *Latins*, retain it. St. *Jerome*, and other Interpreters seldom translate it, but leave it as they find it in the *Hebrew*. It is used by the Church in the Mass, to manifest the Joy we have in the solemn Mysteries. In *Easter* Time it is redoubled, for Joy of the glorious Resurrection of Jesus Christ; but from *Septuagesima* to *Easter*, and at some other Times, she omits

omits it, and reads what is called the *Tract* in Place of it.

This *Tract* consists of certain Verses of the Psalms; and is called the *Tract*, for that in solemn Masses it is sung very leisurely, with protracting the Words and Syllables, and represents the Mourning and Sighs which are suitable to Times of Penance. It may, according to some, not untruly signify the languishing Desires of devout Souls, earnestly wishing for and sighing after the Joys of Heaven.

Theot. A Word or two now, if you please, concerning the *Prose* or *Sequence*.

Teoph. The *Sequence* is sometimes added to the *Gradual*, and is a Continuation of the preceding Joy or Praise. The Church uses three principal ones, to wit, on the Festivals of *Easter*, *Whitsuntide*, and *Corpus Christi*. The two first are very antient, and the Third was made by St. *Thomas of Aquine*. Besides these, there are two others, one in the Mass of the holy Name of Jesus, *Laudo nomen Salvatoris*; one in the Mass of the Dolours of our blessed Lady, *Stabat Mater*. Sometimes in Masses for the Dead a *Sequence* is added to the *Tract* conformable to it, very expressive of the Sentiments we may suppose the suffering Souls in Purgatory have, and of what every Christian ought to have in regard of Death and the last Judgment. This may suffice at present.

The *Gospel* and the *Creed* will afford sufficient Matter for our next Conversation.

Theot. I'm content; and with due Thanks for what I have learned from you, will wait upon you again in a few Days.

D I A L O G U E VII.

On the *M A S S.*

Theotime. **Y**OU see, *Teophilus*, I am as good as my Word. I come to pay you another Visit, and on the same Account which has made me hitherto so troublesome to you.

Theoph. Don't think, my Friend, you are troublesome; sit down, and without any further Preamble, let us resume our Discourse, and begin where we, last time, left off. It is the *Gospel* and *Creed* we are now to consider.

Theot. I shall attend with Pleasure, not doubting but I shall receive great Edification and useful Instructions from what you say on this Head. What means the *Gospel*?

Theoph. The *Gospel* is some Part of the holy Scripture, taken from the holy Evangelists, and in *Latin* is stiled *Evangelium*, which signifies good Tydings. In *English* we call

call it *Gospel*, as God's Spell, that is, God's Word or Letter sent to us from these Evangelists. They are used by the Church according to the different Times and Festivals, and shew the Correspondence of the *Gospel* with the *Prophets*, represented by the *Epistles*; or it may be thus understood, according to St. *Denis*: "After the Reading
 " of the ancient Law, the New Testament
 " is read, as declaring that the Old Tes-
 " tament did foretell the Divine Works of
 " Jesus Christ, but the New Testament ac-
 " complishes them, that is, declaring them
 " to have been done." Lib. Eccl. Hier.

c. 3.

Theot. On what Account is the *Gospel* read at Mass?

Theoph. The Church ordains some part of the holy *Gospel* to be daily read at Mass, out of Reverence to Christ's sacred Words, and for our Instruction, to strengthen our Faith, to animate our Hope, and to inflame our Hearts with divine Love; that so we may be the better disposed to celebrate the sacred Passion of Christ in these holy Mysteries. St. *Augustine* tells us, that among all the Divine Authorities in the holy Text, the *Gospel* does most excell. To hear the *Gospel* is to hear the Voice of Christ, and we ought to bear as much Reverence to it as if we were hearing Christ himself speaking to us; and that such is the Intent of the Church appears from the Ce-

remonies with which she orders it to be read.

Theot. Be pleased to tell me those Ceremonies and explain them to me.

Theoph. In the first Place you are to observe, that the *Misal*, or Mass Book, is removed from the right Side of the Altar to the left to signify that Jesus Christ came to call not only the Just but Sinners also. The right Side representing the Just, as the left does Sinners. It also signifies the Transition of the Gospel from the Jews who rejected it, to the Gentiles who readily embraced it, according to what we read in the *Acts of the Apostles*, where St. Paul said, *To you, that is, to the Jews, it behoved us first to speak the Word of God; but because you reject it, behold we turn to the Gentiles,* Acts, ch. 13. Secondly, we may take Notice of the Humility and Devotion with which the Priest prepares himself to read the Gospel. Going to the Middle of the Altar he devoutly prays, that with a clean Heart he may worthily and competently denounce it. When come to the Book, he solemnly pronounces *Dominus Vobiscum, The Lord be with you*; to give us Notice, that he is about to read the Words of Christ, and to move our Attention, as by his Word our Lord is with us, to make us docile and attentive to the glad Tydings of Salvation, brought to us by the *Gospel*: For our further Instruction he names the Evangelist from whence

whence the *Gospel* is taken, and in naming it signs the Book with the Sign of the Cross, to signify that the great Work of our Redemption was accomplished by the Mystery of the Cross, or sacred Passion of Jesus Christ.

Theot. But, why does the Priest sign himself on the Forehead, Mouth and Breast? What can that signify?

Theoph. This is not done without significant Instruction. He imprints the Sign of the Cross on his Forehead, to shew that he is not ashamed to profess the *Gospel*, and would have all to know that he is a Servant of Jesus Christ, and a Lover of the Cross. He signs his Mouth and Lips, to testify his Readiness, openly to declare and denounce the sacred Truths of the *Gospel*, and then makes the Sign of the Cross on his Breast, as declaratory that what he professes with his Mouth, he sincerely and entirely believes in his Heart. While he reads the *Gospel* he stands reverently before the Book, with his Hands joined, bowing his Head in the Beginning, and at the End, and at the holy Name of *Jesus*. When he has read the *Gospel* he kisses the Book, in Reverence to God's Word, and in a short Prayer begs that the Evangelical Word may have a due Effect on his Heart, and prove Seed sown upon good Ground.

Theot. I have another Question to ask relative

lative to the *Gospel*; Why do the People stand up at reading it?

Theoph. They stand at the *Gospel* out of Reverence to God's holy Word, and to express their Attention to it, for this they answer the *Dominus Vobiscum* with *Et cum Spiritu tuo, and with thy Spirit*; and when the Priest says, *Sequentia Sancti Evangelii, the Sequence of the holy Gospel*, they make a Reverence, by bowing their Heads towards the Altar, and with a grateful Acclamation say, *Gloria tibi Domine, Glory be to thee, O Lord*, signing themselves with the Sign of the Cross, as the Priest does, and for the same Consideration, all which the People may apply to themselves, and are likewise to bow at the holy Name of *Jesus*. The Priest having finished the *Gospel*, the People say, *Laus tibi Christe, Praise be to thee, O Christ*, giving Thanks to Jesus Christ, for having revealed this his Word to us, and as in the Beginning, so at the End they make the Sign of the Cross, to express their Willingness to perform what has been declared to them. As to reading the *Gospel* with the Priest, what I have said about reading the *Epistle*, is to be applied to the *Gospel*.

Theot. I understand you well: The *Creed* follows the *Gospel*; go on therefore, and explain that to me.

Theoph. The *Creed* is so called from the first Word of it in *Latin*, *Credo*, which signifies,

nities, I believe. Hence it is often called the *Belief*. It is also stiled the *Symbol of Faith*, which we here make publick Profession of. *Optatus* calls it, *An uni-versal Character of our Faith*; whereby, as *St. Ambrose* says, *We are known to be Catholics*; and *St. Leo* calls it a *brief and perfect Confession of our Faith*, which is signed by so many Sentences of the twelve Apostles, and is so divinely composed, as by it alone all Heresies may be confuted. If you ask me why it is said in Mass? I answer, to give the Faithful an Opportunity of making a publick Declaration of their Catholick Faith, as expressed in the ninth Article, *I believe One, Holy, Catholic, and Apostolic Church*. We may further observe, that as the *Gospel* is a *Code*, or *Body of Christ's Law*, the *Creed* is a Declaration of our Assent thereto, or our Acceptance of the Doctrine of Christ, delivered in the Gospel. *Durandus*, a learned Writer on the Church Rubricks, says, "The Creed aptly follows the Gospel, to shew we receive the Evangelical Word, or Preaching, which we manifest by Effect. The Symbol after the Gospel, Faith after Preaching, according to what *St. John* says, relative to Jesus Christ: when he had spoke those Words, *many believed in him.*" *St. John*, c. viii.

Theot. Is kneeling or standing the most proper

proper Posture, while the Priest says the *Creed*?

Theoph. You may do either one or the other, as your Devotion inclines you. In my Opinion, standing seems to be the most proper Posture, as it shews a Promptitude and Readiness of Mind, to support and maintain the Catholick Faith we profess, which may be said mystically to be commended to us by *St. Paul*, saying; *Stand ye therefore, having your Loins girded in Truth*: that is, stand constant in the Faith, in Opposition to all Heresies, believing with all Integrity of Heart, whatever God, by his Church, proposes to you, and let your Life correspond thereto by Christian and suitable Practice, walking before God and Man, according to the Doctrine of the Gospel you have been taught.

Theot. Why does the Priest kneel at those Words: *Homo factus est*?

Theoph. Not only the Priest, as *Gavant* in his Commentaries on the Rubricks says, but all who are present are to kneel at those Words, as well as at *Verbum caro factum est*, *the Word is made Flesh*, both signifying the same Thing, the Incarnation of the Son of God, or Christ's being made Man for us. The Words being so full of Majesty and Reverence, expressing the infinite Condescension of the Deity to our Humanity, justly requires, whenever mentioned in these Words, that every one should

should with the greatest Humility bend their Knees, and all the Powers of their Souls, in a grateful Acknowledgment of so great a Grace and Favour.

Theot. I observe that the Priest, at the End of the Creed signs himself. Why does he do that?

Theoph. As well to arm himself against the Devil, who, by his Suggestions, seeks to make us stagger in our Faith, as also to seal this Faith in his Heart and Mind, and to shew, that for the Profession of this Faith he is ready to die with Jesus Christ on the Cross. This is very fitly done at those Words, *Vitam eternam, Life everlasting*, which by the Cross and Passion of our Saviour, he, and all of us hope to obtain. Lastly, he finishes with saying *Amen*, in his own, and in the Name of all who are present, thereby ratifying and confirming the Profession before made, as if he should say, I do certainly, and without any Doubt or Hesitation, believe all and every Article of this *Creed*, to be most true, most certain, and infallible, since Christ, who is *Amen*, the faithful and true Witness, has revealed and testified it. With the Priest, the People should join themselves, silently and devoutly saying *Amen*.

Theot. By your Servant's delivering to you that Packet, I presume you may have some Business to dispatch; will not therefore detain you from it; shall be glad to know

know when I may come to you again, to carry on this instructive Conversation.

Theoph. In two or three Days I shall be at Leisure, and be glad, as I am at all Times, to see *Theotime*.

Theot. You are very obliging, at present
farewell.

D I A L O G U E VIII.

On the *M A S S*.

Theophilus. **G**OOD Morrow, *Theotime*,
I hope I see you well; I am ready for you, and at Leisure to continue our Conversation about the Holy Mass.

Theot. You are truly kind, and with Pleasure I shall hear you. The *Offertory*, I believe, is the next Part of the Mass to be considered, and therefore, first tell me what the *Offertory* means.

Theoph. This is, properly speaking, the first Part of the Sacrifice, as all that went before was only preparatory to it, which is the actual Oblation of what is to be offered in this Sacrifice. The Priest, before he begins it, salutes the People with *Domine Vobiscum*, desiring that the Lord may
be

be with them, and enable them to join with him, the Priest, with all the Devotion and Reverence due to so great a Sacrifice; turning then to the Altar, he says, *Oremus, Let us pray*, admonishing all present to lay aside all other Thoughts, and seriously to attend to the Actions of the Priest, during the Celebration of the Holy Mysteries. After this he recites what in the Missal is called *Offertorium*, and is generally some Sentence out of the Psalms, and represents the Hymn our blessed Saviour said before he went to Mount *Olivet*, where he made his first Oblation. Then follows the *Oblation*, which is principally intended in the Mass, and is one of the chiefest Actions or Functions of the Priesthood, according to that of *St. Paul*; *Every High Priest taken from Men, is appointed for Men, in those Things which appertain to God, that he may offer Gifts and Sacrifices for Sin. Heb. c. v.* which in this Place signifies the Action of the Priest, now beginning to offer Sacrifice to God, wherein he offers Bread and Wine, according to Christ's Institution, in Order to the Consecration of it.

Theot. To whom, and for whom does the Priest make this Oblation?

Theoph. In this Place he offers the whole Substance and Action of the Mass to God the Father, for the whole World. For himself, that God would be pleased to take away his Sins; for all present at this Sacrifice

crifice, who more particularly partake of it, then for all the Faithful, living and dead, and lastly, prays that this *Oblation* may be profitable to him and them, to the Health and Comfort of their Souls; and this he does in the Oblation of the Host, and in that of the Chalice.

Theot. I observe he makes an Oblation of the Host and of the Chalice separately. Why that?

Theoph. In this the Church follows the Example of our blessed Saviour, who first took Bread and then Wine; now, though each of them do represent the same Body and Blood of Christ, yet, as the Species are different, and have different Acts of Consecration, so they have a different Oblation. Here we are to note, with *Durandus*, although there be two Species, yet not two Sacrifices; for the Unity of the Word of Christ makes the Unity of the Sacrifice. These two Oblations, therefore, make but one total Oblation of one Thing, thereby signified, namely, Jesus Christ, who gave his Body and Blood under two Species, for the more complete Signification of his Passion, where his Blood was separated from his Body. This Action of Oblation may here be considered likewise as a Representation of that Preparation the Disciples made for the last Supper, as it is a preparatory Disposition to the Act of Consecration, and mystically represents the
Ob-

Oblation which Christ made of himself to his Father, in the Garden of *Gethjani*.

Theot. In this Oblation of the Host and Chalice, I take Notice the Priest uses several Ceremonies. Be so good as to explain the Signification of them.

Theoph. Willingly. As this Oblation represents mystically the Oblation which Christ made of himself in the Garden, we may consider in these Ceremonies the various Circumstances of what our Blessed Saviour then and there did. First, after the Offertory, the Priest takes the Veil off the Chalice, signifying thereby Christ's going into the Garden, there beginning plainly to discover his Passion to the Disciples, which before he had but obscurely intimated to them. Secondly, by removing the Chalice and Patten from the Corporal, is represented the Separation of Christ from his Disciples, in order to dispose himself for his Sufferings, and to make an Oblation thereof to his divine Father. Thirdly, the Priest taking the Host and Patten, denotes Christ's separating himself from St. Peter, St. James, and St. John, whom he had taken from the other Apostles, when he entered into the Garden.

Theot. Why is the Host, or Bread, here offered in a round Form, and why is it unleavened Bread?

Theoph. As to the Substance of the Sacrament, it is of no Importance what Form it

it is in, provided it be true Wheaten Bread. This round Form is not used in the Eastern, but in the *Latin Church*. The Reasons assigned for its being round, are, 1st. To denote to us that Christ is *Alpha*, and *Omega*, the *Beginning and End* of all created Things, yet in himself, without Beginning or End, as the round Form represents. 2d. This Form is most perfect and excellent of all Forms, and most proper for the most excellent of all Sacraments. You may observe that the Bread, or Host, is made very thin, by which it may be seen, there is no Mixture, that it is pure Bread, and of clean corn. If it was made thicker, something might mingle therein, not capable of Consecration, and not becoming so great and holy a Sacrament. Here, in this you may take Notice of the great Care of the Church, that no Crums or Particles of the Host should be scattered, or let fall on the Altar or Ground, which might easily happen in other Forms of Bread; and for the same Reason, the Wine is consecrated in a small Quantity, to prevent any Effusion of it out of the Chalice. As for the Host being made of unleavened Bread, it is not absolutely necessary, for in the *Greek Church* they use leavened Bread. Either are sufficient Matter for Consecration. In the Western Parts they always did use *Azyme*, or unleavened Bread, as Christ did at his last Supper. According to *Durandus*, the Church

Church received this Rite from *St. Peter* and *St. Paul*; and, as *St. Epiphanius* affirms, it was always the Custom of the Church.

Theot. Have you any Thing further to add concerning these Ceremonies?

Theoph. Yes: The Priest having made the Oblation, with the Host and Patten he makes the Sign of the Cross, to signify that the Oblation has its Effect from the Cross and Passion of Jesus Christ, which he voluntarily accepted for our Redemption. This done, the Priest lays down the Host on the Corporal, representing thereby, our Saviour's prostrating himself with Submission to his heavenly Father's Will, offering his Body to be sacrificed on the Cross; in like Manner the Priest lays down the Host, as Matter ordained for the Sacrifice of the Mass. Lastly, he puts, or hides the Patten under the Corporal, which denotes the Disciples leaving their divine Master to the Power of his Enemies, while they fled away and hid themselves. A little Part of the Patten remains uncovered, which represents our Blessed Lady and *St. John* the Evangelist, who did not leave Jesus Christ, but continued with him, even to the Cross. These Ceremonies duly attended to, will greatly help to move our Souls to Devotion, and to a serious Attention to the holy Mysteries ensuing.

Theot.

Theot. I agree with you in this, let us now consider what is done in the Oblation of the Chalice.

Theoph. The Priest takes the Chalice, to prepare the Wine for the other Oblation by thus representing our Saviour's accepting the Chalice of his Passion, when he said; *Not as I will, but as thou wilt*: St. Mark, c. xiv. and then puts Wine and Water into the Chalice. This the Church has always done, as delivered to her by Apostolical Tradition, and it is held by many that our Blessed Saviour did mix Water with his Wine, in the Institution of the Sacrament. The Wine, thus mingled with Water, represents likewise the Water and Blood which issued out of our Saviour's Side, when it was pierced with a Lance. Concerning this Mixture, Pope *Alexander* the 1st, thus says: "In the Sacrifice of the
 " Mass, Bread only, and Wine mixed
 " with Water, is to be offered. In the
 " Chalice of our Lord, neither Wine alone,
 " nor Water alone, ought to be offered,
 " but both mixed; for we read that both
 " did flow from Christ's Side, in his Pas-
 " sion." Let me add, that this Mixture of Wine and Water, is a Symbol of the Union Christians have with Christ in this Sacrament, as the Fruit principally intended in this Sacrifice: It is also an Assurance that Christ is united to us, and we to him, by this Eucharistick Sacrifice.

Theot.

Theot. I observe the Priest blesses the Water, but not the Wine, and that he puts very little Water into the Chalice. The Reason of this, if you please.

Theoph. The Reason is, the Wine represents him, who needs no Blessing, and the Water signifies the People, who stand in need of Benediction; therefore the Priest blesses the People, in the Water, for a Disposition for that Union, which by this Sacrifice they are to have with Christ. In Masse for the Dead, this Benediction is not given, because the Souls in Purgatory are in a State of Grace. As to your Question, why so little Water is put into the Chalice? I answer, That what is in the Chalice may be true Wine. The Water incorporated with the Wine signifies that the Church, or People, are incorporated with him.

Theot. What does the Priest do after the Oblation of the Chalice?

Theoph. He sets it down on the Corporal, and then devoutly prays that God would accept of this Sacrifice, that the Holy Ghost would sanctify these Things, ordained for the Sacrifice, and making the Sign of the Cross shews that what he asks, he expects from the Virtue of Christ's holy Cross and Passion. In considering these Ceremonies, the principal Thing to be regarded in the Mixture of the Water with Wine, and to our serious Meditation, is the Union of our Souls with Christ, which

which it represents, and is one of the principal Effects of the Eucharist, according to what Christ says; *He who eats my Flesh, and drinks my Blood, abides in me, and I in him.* St. John, c. vi. Hence we may consider further the pious Intention of the Church, of uniting us to God by this Sacrifice, in perfect Love of him and our Neighbours, and that as Members of Christ we may be united to the Priest, during the whole Course of the Mass. But here I must put an End to our Conversation at this Time, as an Appointment to transact some Business, now calls me out.

Theot. I would by no Means hinder you, I shall take another Opportunity to wait upon you again. At present adieu.

D I A L O G U E IX.

On the M A S S.

Theotime. I Am come, *Theophilus*, to ask if you are at Leisure to favour me with your Conversation for a little while, and to resume your Explication of the Mass, which has hitherto given me very great Satisfaction.

Theoph.

Theophilus. You find me at your Service, nor can I refuse my Friend so reasonable a Request.

Theot. After the Oblation, the Priest goes to the right End of the Altar, and washes the Tops of his Fingers. Why is this done?

Theoph. He washes the Tops of his Fingers, that no Dust or Dirt may cleave, and no Particle of the Host, which he has handled, might stick to them, and that with the utmost Cleanliness and Decency he may touch the blessed Sacrament in the Consecration. This washing would be very improper and indecent to be done before the Altar, therefore he does it at the right End. It also signifies the great Purity of Body and Soul with which the Priest ought to celebrate these Holy Mysteries, and the People to assist at them. This Ceremony is derived from Apostolical Tradition, and of which St. Dennis gives this Signification; *Washing is used to the Tops, or extream Parts of the Fingers, before the most holy Sign is observed, as if it were before Christ, beholding our most hidden Thoughts, &c.* Eccl. Hier. c. iii. And St. Clement says, that it is done to shew the necessary Purity of the Soul, and that this Sacrifice ought to be performed with all Purity of Body and Mind. Lib. 8. Const. c. ii. After this the Priest continues the Oblation, in Memory of Christ's Passion, Resurrection and Ascension, which are the great

great and essential Myſteries of our Salvation, and the Subſtance of our Juſtification; the Paſſion being our Redemption, the Reſurrection our Life, and the Aſcenſion our Glory. Hence he prays that this Sacrifice may be accepted for the Salvation of him and all Perſons, and for this humbly begs the Prayers and Interceſſions of the Bleſſed Virgin and all the Saints.

Theot. According to the Order of the Holy Maſs in my Prayer Book, *Orate Fratres* follows next. Explain that to me.

Theoph. The firſt Thing here to be conſidered, is the Connection of this *Orate Fratres* with the precedent Prayer. Having implored the Interceſſion of the Saints in Heaven, that his Oblation may be acceptable to God, the Prieſt turns to the People, to beg their Aſſiſtance to the ſame Effect, and ſealing his Deſires with a Kiſs of the Altar, he ſays; *Orate Fratres. Brethren pray that mine and your Sacrifice may be acceptable before God the Father Almighty.* He ſalutes the People under the Title of Brethren, which is a Title of Unity, Love, and Friendſhip, and under theſe Apellations, as Children of Chriſt and Brethren, deſires them to join their Prayers to his, according to the Obligation of Chriſtian Charity, and to this he urges them by their own Intereſt. for ſaying, *mine and your Sacrifice*, he puts all preſent in Mind that he offers the Sacrifice not only for himſelf,
but

but for them likewise; and that they are to offer it with him, as being their Sacrifice as well as his. It being the same Sacrament, the same Grace, the same Fruit and Benefit, which both Priest and People may receive by it. In this the Priest may be considered as our Proctor and Mediator, not unlike to him who brings a lighted Candle into a Room, whereof every one partakes in as full a Manner as he who brings it. He likewise expresses the End of his Salutation to be jointly to pray with him, that God would receive and accept this Sacrifice for the Good of their Souls, and for what they intend in hearing Mass. *Alcivinus* calls this *Orate Fratres, the Union of the Priest's Prayers and Intentions, with the Prayers and Intentions of the People*, that as *St. Paul* says, *with one Mind, and with one Mouth we may glorify God, and the Father of our Lord Jesus Christ.* Rom. c. x.

Theot. What is the Answer to this?

Theoph. The Clerk, in the Name of the People, answers in a pious and short Prayer thus: *May our Lord receive this Sacrifice from your Hands, to the Praise and Glory of his holy Name, for our Profit, and for the Good of his holy Church.* This Answer perfectly corresponds to the Priest's Invitation; for here the People pray that the Sacrifice may be acceptable by the Priest's Ministry; that it may be to the Glory of God, to their spiritual and temporal Benefit,

fit, and for all Christians throughout the World. To this the Priest says *Amen*, and proceeds to say certain Prayers ordained in the Missal, conformable in Number and Substance, to the Collects or Prayers which are said before the Epistle.

Theot. I observe they are read privately; why so?

Theoph. As they are read privately, or secretly, they are filed in the Missal *Secreta*, that is, the secret Prayer, and are prescribed to be said secretly, to intimate to us that the Priest having invited all to pray, leaves them thus employed, while he in Silence prays for them, speaking to God, like *Anne* the Mother of holy *Samuel*, in his Heart, and only moves his Lips, his Voice not being at all heard, and therein represents also the Prayer of our Blessed Saviour in the Garden, who retired from his Disciples that he might pray alone. Every one would do well to learn the Answer to the *Orate Fratres*, which the Clerk makes in their Name, and to say it devoutly, but silently, in *Latin* or *English*.

Theot. All being thus prepared in Silence, how does the Priest proceed to the next Part of the Mass, which, as I collect from what has been said, is the principal Part of it, and requires a particular Explanation.

Theoph. You are in the right. The next is the principal Part, or rather the whole Sub-

Substance of the Mass, or the holy Action contained in the *Canon*, which before he begins, with a loud Voice he recites the *Preface*, which may be called a preparatory Disposition to the great Work of this Sacrifice: Hence the Priest endeavours to raise his own, and the Hearts of all present, gratefully to thank and praise God, that they may be better prepared to attend with due Reverence to the great Mysteries following. By some the Preface is called the *Angelical Song*, as being full of Angelical Praises. The *Greeks* call it a *cherubical* or *seraphical* Hymn. As the Mass is a Representation of the Passion of Christ, this Hymn, in its mystical Sense, may be said to represent the Angel comforting our Blessed Lord in his Agony.

Theot. But why does the Priest, at the End of the Secret Prayers, say with a loud Voice, *Per omnia secula seculorum*.

Theoph. Having said the *Secreta*, he lays his Hands upon the Altar, to signify that he lays aside all earthly Cogitations, that he may better employ his Mind to the Immolation of this great Sacrifice; and making a little Pause between his Prayer and the Preface, he then raises his Voice, and says *for Ever and Ever*, or *World without End*; making it the End of his Prayer, and the Beginning of the Preface. To this the Clerk, in the Name of the People, says *Amen*, to denote the Union of all present in Devotion,

and that they join their Vows, Suffrages, and Intentions with the Priest, who then says *Dominus Vobiscum*, the Lord be with you, by which he wishes all present may be so well disposed, that our Lord may vouchsafe to be with them. To this is answered, *Et cum Spiritu tuo*, and with thy Spirit. The People here reciprocally praying for the Priest, that our Lord may be with him, for the better performing this holy Action. He then says, *Sursum Corda*, Lift up your Hearts, admonishing the People to raise up their Hearts and Minds to heavenly Things, particularly to the heavenly and divine Mysteries about to be celebrated. St. Augustine says, the *Sursum Corda* is an Aversion from earthly Things, and an Elevation, or raising our Mind to God alone. And in another Place, speaking of this he says, “ No
 “ Man who remains ungrateful to the
 “ Giver, is blessed by these Gifts ; we are
 “ therefore, in the sacred Mysteries, bid
 “ to have our Hearts lifted up, he helping
 “ us, that we may be able to do that which
 “ by his Command we are admonished to
 “ do.” Lib. de. Vid. In saying *Sursum*,
Corda, the Priest lifts up his Hands and Eyes, that the exterior Man may be conformable to the interior, by lifting up the Heart with the Hands and Eyes. The Heart is principally required, for, as St. Cyril says, In the Mass we must have our Hearts lifted up to God, natural Expressions

ons of. which are the Elevation of the Hands and Eyes. To *Sursum Corda*, the People answer, *Habemus ad Dominum*, *We have our Hearts lifted up to the Lord*. Which St. *Cyprian* thus explicates; “When the
 “ People answer *Habemus ad Dominum*,
 “ they declare that they ought not to think
 “ of any other Thing but of our Lord.” Every one ought to take Care that here he does not give the Lie to himself, when he says, *Habemus ad Dominum*, and at the same Time have nothing less than their Hearts lifted up. After this the Priest says, *Gratias agamus Domino Deo nostro*. Let us give Thanks to the Lord our God for all his Mercies and Benefits, particularly for this great Eucharistick Sacrifice. To this is answered, *Dignum et justum est*. It is meet and just so to do. *Meet*, because he is our sovereign Lord. *Just*, because we are his People. *Meet* and *Just* together, that we his Servants should, together with the Priest, give Thanks to God, from whom we have received all Things. *Meet*, in Respect of his manifold Benefits. *Just*, in Regard of the Debt of Gratitude we owe to him for making us Partakers of the Treasures of his Mercy in this Sacrifice. I would recommend to every one to consider these Words, and learn to say them either in *Latin* or *English*, it would greatly help their Devotion, as they are full of Energy, and truly affecting.

Theot. What you have been saying gives me the highest Satisfaction, nor do I expect less from what you are now to say concerning the Preface, which next comes under our Consideration, but I beg Leave to observe, the Preface is not always the same, as varying in some Times of the Year.

Theoph. True, there are different *Prefaces*, as to the Words, but are all the same in Substance, and all terminating in the same *Sanctus, Sanctus, &c.* The Difference arises from their being appropriated, some of them to the greater and more solemn Festivals of the Year, as One for *Christmas*, or the Nativity of Christ, which is also used on the Feast of the *Circumcision*, the holy Name *Jesus*, the Purification of the Blessed Virgin, the Feast of *Corpus Christi*, and during the Octave, and on the Feast of the *Transfiguration*. One for the *Epiphany*. One for *Lent*. One for *Passion Time*. One for the *Resurrection*, or *Easter*. One for the *Ascension*. One for *Whitsunday*, and One for *Trinity Sunday*. There is One for the Feasts of the *Blessed Virgin Mary*, One for the *Apostles*, and One for common Festivals and common Days, which is also used in Masses for the Dead. It is not necessary to explain them all, as it will sufficiently answer our present Purpose, to give you a brief Explanation of the common, or daily Preface.

The

The Preface, as I have already observed, is a preparatory Disposition to the holy Action contained in the Canon. Those who understand *Latin*, would do well to attend to it, as it is full of holy Unction, and affords abundant Matter of Devotion; for those who do not understand *Latin*, or may not have it in *English*, or who perhaps cannot read, a short Explication may be of Service to them, nor, I believe, disagreeable to you.

Theot. Not in the least. Pray, Sir, go on.

Theoph. The Priest confirms the Answer the People made concerning giving Thanks to God, by telling them it is meet and just, right and wholesome, to praise God, and to declare that he is our holy Lord, omnipotent Father, and eternal God, from whom all Sanctity comes. In the Preface the Intention of the Church is, that all her Children should unite their Hearts and Voices with the Angels and Archangels, and all the Powers of Heaven, in Praising and adoring God with the profoundest Humility and Devotion, both interior and exterior, especially at the End of the Preface, which always concludes with *Sanctus, Sanctus, Sanctus, &c.* or, *Holy, Holy, Holy, Lord God of Sabaoth, the Heavens and the Earth are full of thy Glory. Hefanna in the highest, blessed is he who comes in the Name of the Lord.*

Hosanna in the highest. The first Part of this Conclusion of the Preface, *Holy, Holy, Holy, Lord God of Sabbath*, is called by the *Greeks Trisagion*, on Account of *Sanctus* being repeated three Times, and is the Song or Canticle which the Angels in Heaven continually sing, as we learn from the Prophet *Isaias*, and St. *John* Evangelist, To which is added the Song of the *Hebrew* Multitude, with which they ushered our Blessed Saviour into *Jerusalem*, singing aloud, *Hosanna in the highest, &c.* In thus concluding the Preface, the Priest bows down with great Reverence, and all the People should bow down, or incline their Bodies, devoutly, but silently, saying it with him.

Theot. I observe the Clerk, or Server at Mass, rings a little Bell at this Time; why is this done?

Theoph. It is rung to excite the People to renew and stir up their Attention to the sacred Mysteries, the most solemn Part of which the Priest is entering upon in the Canon of the Mass. As also to let the People know what Part of the Mass the Priest is then at, necessary in large Churches, when full of People, and the Altar at a Distance, or the Priest's Voice but low, and not so well heard by those who are not very near. The ringing of this little Bell may seem to have some Analogy with what God ordained in the Old Law, that there
should

should be little Bells in the Hem of the Priest's Tunick, to the End that the sound might be heard when he went in and came out of the Sanctuary, in the Sight of the Lord; which was to move the People to due Reverence to the Priestly Function, and to an humble Adoration of God's Majesty in that holy Place. In like Manner the Church uses a little Bell, which here in *England* we call *Sanctus Bell*. The Canon of the Mass follows next. That, if you please, shall be the Subject of our next Conversation.

Theet. I am content. Adieu for the present.

HOLY ALTAR

A N D

SACRIFICE Explained.

P A R T II.

D I A L O G U E X.

On the M A S S.

The C A N O N.

Theophilus. I Am glad to see you, *Theo-*
time, and can easily guess at
the Purport of your Visit this Morning.

Theotime. It is not hard to guess at my
Intention in it after the Conversation we
have had. Without any farther Preamble
then, please now to explicate the remain-
ing

ing Part of the Holy Mass, beginning with the Canon.

Theoph. Willingly. Here begins the second Part of the Mass, and requires a serious Attention. After the Preface the Priest begins the Canon, which is a *Greek* Word, signifying a Rule or Order to be observed in what we are to do, and is applied to this Part of the Mass, because it is always the same, and constantly observed in all Masses that are said. In the Missal it is called the *Action*, so named by way of Excellency, as it contains the Consecration and Conversion of the Bread and Wine into the Body and Blood of our Saviour. It is also called *Sacrifice*, for in it the Sacrifice of the Mass is principally accomplished. The Name of *Secretum*, is given to it, as being a secret or private Mystery, belonging only and solely to the Priest, nor is to be said by any one but the Priest, and by him to be said in secret, that is, with a low Voice, as the Rubricks of the Missal prescribe, and not as some do, aloud, in direct Contradiction to the Rubricks, and Precept of the Church. Here you are to observe that, although the Mass is principally ordained as a Representation of Christ's Passion, in Memory of which it is instituted, yet there is in the Canon a Renovation of Christ's last Supper. Hence *Durandus*, with Pope *Innocent I.* say, that in the Canon the Words signify one Thing,

and the Signs or Ceremonies signify another; for the Words principally belong to the Consecration of the Eucharist; but the Signs chiefly appertain to the Remembrance of Christ's Passion. The Words are in order to the Conversion of the Bread and Wine, but the Signs or Ceremonies here before the Elevation, are in Regard of what happened before his Crucifixion, and after in Regard of what he suffered on the Cross.

Theot. I beg Pardon for interrupting you; but before we proceed, tell me why is the Canon said in secret?

Theoph. For the following Reasons: 1st. The perpetual Custom of the Church from the Apostles Times, which may be sufficient to satisfy the devout Christian. 2d. The Priest now turns his Mind wholly to God, with whom alone he is now to treat for himself and all the Faithful, and that he may do this with greater Fervour and Devotion, and with greater interior Recollection pray for the People, as their Mediator between God and them, in this holy and sacred Action. *Hugo de Sancto Victore*, and *Alcivinus*, give a third Reason, for that it is a secret Mystery, not to be divulged to the common People, lest the principal Words in this Sacrifice should lose their Esteem. So that we may say, this secret Manner of reciting the Canon, is out of Reverence to the sacred Action, and
the

the Words of Consecration. Hereby is also represented the Silence of our Blessed Saviour in his Sufferings; for though he wrought the great Work of our Redemption, he did it alone, and was silent during the greatest Part of his Passion.

Theot. I am fully satisfied with your Answer, and the Reasons given. Proceed to explain the Canon; but give me Leave to propose any Question that may occur to me.

Theoph. Do so: The more Questions you ask, the more Occasion I shall have to explicate to you every Part of this holy Sacrifice, and to which you will please to continue your Attention.

In the Beginning of the Canon the Priest lifts up his Eyes, opens and joins his Hands, making humble Supplication to Almighty God, that he would accept of, and give a Blessing to his Action, renewing his Oblation, and specifying those, for whom he is to offer this Sacrifice; which also may represent Jesus Christ freely offering himself to the Jews, in order to his Passion, and also freely offering himself to his heavenly Father, for the Redemption of Mankind. The Priest opens his Hands, and lifts them up to shew he is ready for the Performance of his Function, and then joins them, to signify his being bound to do God's Will, to whom he lifts up his Eyes, expecting Power and Grace from him to perform
this

this Action right, in hopes of which he lays his Hands upon the Altar, and with humble Confidence and Assurance kisses it.

Theot. Why does the Priest make three Crosses on the Host and Chalice?

Theoph. Knowing that what he is to do principally depends upon the Passion of our Saviour, he makes the Sign of the Cross three Times in Honour of him who is Three in One, by whose Power alone the following Work of Consecration, or Conversion of the Bread and Wine, is to be made; and to declare that the whole Mystery of this Sacrifice is to be wrought by the marvellous Power of the most holy Trinity. St. James, St. Chrysostome, and St. Basil, have the same Ceremonies in their Liturgies. These Crosses, in the mystical Signification of them, represent the threefold Delivery of our blessed Saviour: 1. God the Father delivered his only begotten Son to us by his Incarnation. 2. Judas delivered him to the Jews. 3. The Jews delivered him to Pontius Pilate to be crucified. The first was of Grace. God so loved us, as he gave his only begotten Son for us. The second was of Avarice. Judas asked what they would give him. The third was of Envy. Pilate knew that for Envy they had delivered him. The Priest then proceeds to pray, that this Sacrifice may be acceptable to God, and profitable to his holy Church in general. Praying for the Peace, Union, Protection,
and

and Direction of it. For its Peace, that we may serve God in Peace; for its Union, that it may be free from all Schisms, be protected against all Heresies, and directed by the Holy Ghost. Secondly, he prays for the chief Pastor of the Church, the Pope, as it has been the Custom in all Ages, that, as *Alcivinus* observes, *the Union of Charity and Faith of the Members, with the visible Head of the visible Church, may be presented to God.* Thirdly, for the Bishop of the Diocese or District, for so *St. Paul* commands us, to remember our Prelates. Fourthly, for the King, Prince, or State under whom he lives, that God would direct them in their Government, that in Peace and Justice they may rule their Subjects. This is the Advice of *St. Paul*, to pray for all Men, for Kings, and all who are in Power and Pre-eminence. Fifthly, for all the Faithful in general; for all Ecclesiastical Orders, *Ministers and Preachers* of God's Word; for all who labour for the Conversion of Souls; and for all who are in any manner of Necessity, spiritual or temporal. After this follows the first *Memento*, called the *Memento* of the Living.

Theot. What means this *Memento*?

Theot. It means the particular remembering, or silent Mention of those particular Persons or Things for which the Priest more especially prays: Having prayed in general, for those for whom he ought
always

always to pray, in Silence and Recollection, he specifies mentally those for whom in particular he applies his Mass, or these to whom he may have any particular Obligation ; as his Parents, Patrons, or those on whom he may have any particular Dependence ; for particular Friends or Benefactors, from whom he may have Help, Charity, or Assistance : He is also to pray for all who are present at Mass. The Church requires this of him as Part of his Function ; and God ordained in the Old Law, that the Priest, at the Altar, should pray for the People, and therefore the Priest prays here for all who are present at Mass, and for their Intentions, supposing that their Vows and Intentions are to hear Mass for themselves, and those now mentioned ; hence he prays that this Sacrifice may be for the Good of their Souls, and for their spiritual and corporal Safety. The Priest having finished his Memento, opens his Hands and goes on, invoking the blessed Virgin, the holy Apostles, Martyrs, and all the Saints, to help him, by their Prayers, in this sacred Action.

Theot. I shall be glad to know the Reason of here invoking the Saints ?

Theoph. In Answer to this Question, I must observe to you in the first Place, that in all the ancient Liturgies we find this Commemoration and Invocation of the Saints ; and herein the Church imitates the
Royal

oyal Prophet, and the *Hebrew* Children in the Furnace, inviting the Angels, Saints, and all Creatures, to praise our Lord; and having, in the Preface, invited the Angels, so here she invites all the Saints to praise God in this wonderful Work of his Love and Goodness manifested to us in the holy Eucharist. Three Things are here to be taken Notice of: 1. The *Communicantes*, or Communion of the Saints. 2. The venerable Memory of the Saints. 3. The Confidence we may have in their Merits and Prayers. We profess, in our Creed, the Communion of Saints, wherein we profess to believe, that we have a Communion, not only with the Faithful on Earth, but also with the Angels and Saints in Heaven. In the Preface we expressed our Communion with the Angels; here with the Saints, that they may assist us in the Praises of God, as here is the same Object which they contemplate in Heaven; and that they, here with us, may praise our common Lord, that so the Church Militant, united to the whole Church Triumphant, may worthily receive our great Lord and Master, coming to us in this holy Sacrifice. 2. The venerable Memory of the Saints: *Memoriam venerantes*. Of this St. *Austin* makes mention, saying, “ We honour their Memories as Saints of
 “ God.—We offer only to him as both
 “ their God and ours, at which Offering
 “ those Conquerors of the World, as Men
 “ of

“ of God, has each one his peculiar Com-
 “ memoration ;” Lib. de Civit Dei. c. 27.
 which, as St. *Chrysostome* observes, Lib. 22.
 c. 10. is to their Honour, and this Ho-
 nour the Catholic Church has always, and
 in all Ages, paid to them, and thereby
 endeavours to keep the Memory of the
 Saints in the Hearts of the Faithful. The
 third Thing to be taken Notice of, is the
 Confidence in their Merits and Prayers,
 which the Priest humbly begs, that, by
 their Assistance, he may obtain Grace from
 God rightly and duly to perform this most
 holy Action. Conformable to this, the
 Words of St. *Austin* deserve to be taken
 Notice of. “ We do not,” says this holy
 Father, “ make Mention or Memory of
 “ the Martyrs at our Lord’s Table as of
 “ others, but rather to the End that they
 “ may pray for us, and that we may imi-
 “ tate and follow them.” Again, he says,
 “ It were an Injury to the Martyrs to pray
 “ for them, to whose Prayers we ought to
 “ commend ourselves.” Tract. 4. in Joan.
 The mystical Signification of this Part of
 the Mass, may be a Representation to us
 of Christ sitting at the Table with his twelve
 Apostles, for here the Church names twelve
 Apostles, joining to them twelve Martyrs,
 as to accompany the Priest in this holy Sa-
 crifice.

Theot. Please to go on and explain what
 follows, for I am highly satisfied with the
 Expli-

Explications you have given me hitherto.

Theoph. After this Memory of the Saints the Priest returns to his Oblation, humbly begging of God that it may be *bleſſed, adſcribed, ratified, rational, and acceptable*: That it may be made to us the Body and Blood of his moſt beloved Son our Lord Jeſus Chriſt. He prays here, that by this Oblation we may be *bleſſed* in heavenly Things. 2. That we may be *adſcribed* or numbered among the Elect. 3. That we may be confirmed and eſtabliſhed in all Good. 4. That our Duty may be a *rational* or reaſonable Service, according to St. Paul. 5. That by it we may be acceptable to God. St. *Auſtin* thus expounds it. “*Bleſſed,* by which we may be bleſſed in Heaven. “*Adſcribed,* by which we may be enrolled in Heaven. “*Ratified,* by which we may be thought to be true Members of the Church. “*Rational,* or different from all Sacrifices of Beaſts: And *Acceptable,* that we may be acceptable to God in his only Son.” In this Prayer of Oblation the Church ſpecifies the End, or chief Thing aimed at in this Sacrifice, which is the Con-
verſion of the Bread and Wine into the Body and Blood of Chriſt.

Theot. I muſt here aſk you, why the Priest extends his Hands over the Hoſt and Chalice; and on what Account he makes five Croſſes?

Theoph.

Theoph. The spreading of his Hands by the Priest over the *Oblata*, is done by way of Submission of his Action to the divine Power, acknowledging thereby that he depends wholly thereon, without which no created Power could have any Effect in the Consecration. The Imposition of Hands is likewise a Symbol or Sign of Authority, and therefore in this Oblation the Priest lays his Hands over the Things offered; and as, according to the Church's Order he lays his Hand over those who are baptized or absolved, so here he lays his Hands over the Host and Chalice, to testify that this great Work of Consecration is to be done by Vertue of his Ordination, which he received by Imposition of Hands. The Priest makes five Crosses, to shew that all his Confidence is in the Merits and Virtue of Christ's Passion, represented in the Sign of the Cross, which he makes here five Times. The three first represent God the Father, to whom this Oblation is made: The Son who offers it, and the Holy Ghost who transubstantiates or converts the Bread and Wine: The two following Crosses signify the Divinity and Humanity of Jesus Christ under one Substance, who is to accomplish the Mystery of the Cross in this Sacrifice.

Theot. How do you explain what is said in this Prayer, *That it may be made the Body and Blood of our Lord, &c.*

Theoph.

Theoph. This Prayer may be considered as a Preamble to the principal Act of this Sacrifice, or the Consecration, in order to which the Priest makes this Prayer, and which we find to have been used in the very early and primitive Times, as appears from the Liturgies of St. *Clement*, St. *Basil*, St. *John Chrysostome*, and from all the ancient Liturgies of the Church. We will now proceed to consider the great and principal Part of this Sacrifice, the Consecration.

Theot. As you please; but I had rather defer that till I can have the Pleasure to see you again, as Business now obliges me to leave you for the present.

Theoph. Adieu then; but come again soon.

Theot. Fear not: I will be with you Tomorrow Morning.

D I A L O G U E XI.

On the M A S S.

The Consecration.

Theophilus. **I** Find *Theotime* a Man of his Word. He is punctual to his Time, and I am ready for him.

Theot.

Theot. You are truly obliging, *Theophyl.* I must then desire you to continue your Explication of the Holy Mass. In our last Conversation we left off at the *Consecration*, and there, if you please, we will now begin.

Theoph. By the Consecration we are to understand the Action, or Conversion of the Bread and Wine into the Body and Blood of Jesus Christ, made by the Power of God : The Priest performing this Action in the Person of Christ, whose Actions and Signs, or Ceremonies in his last supper, are here represented and applied by the Priest, according as our Saviour himself did leave it in his Church ; and such has been the Belief and Practice of the Church in all Times since Christ. If we look back to Antiquity, we shall find *St. Justin Martyr* affirming, that the Eucharist is consecrated by the Power of the Word which we have received from Christ. *St. Gregory of Nyssen* says, “ This “ Bread, as the Apostle saith, is sanctified “ by the Word of God and Prayer, by “ which Word the Transmutation is made, “ to wit, This is my Body.” In another Place he says, “ The Bread, in the Be- “ ginning, is common Bread ; but when “ the Mystery is sacrificed, it is called, and “ is the Body of Christ, in the same man- “ ner the Wine.” In *Orat. Catech. b. 37.* *St. Cyril, of Jerusalem*, speaks in the same Strain, and not to trouble you with too many

many Citations, will only add the Testimony of *St. Ambrose*, or the antient Author of this Work attributed to *St. Ambrose*.
 “ This Bread is Bread before the sacramental Words; but when the Consecration is added, from Bread it is made Christ’s Flesh. Let us prove this: How can that which is Bread be Christ’s Flesh? By Consecration. With what Words then is the Consecration made, or with whose Words? With those of our Lord Jesus Christ.—When the venerable Sacrament is to be consecrated, the Priest then uses not his own, but Christ’s Words.” *Lib. 4. de Sac. c. 4.*

Theot. I observe that the Priest, immediately before the Consecration, takes the Host in his Hand, and lifting up his Eyes, makes the Sign of the Cross on it: Did Christ do so?

Theoph. We have not, indeed, any Mention of our blessed Saviour doing this, either in the Evangelists or *St. Paul*, in the Account they give of the Institution of the blessed Eucharist; yet, as we learn from the sacred Oracles, that Christ often lifted up his Eyes to Heaven when he wrought his miraculous Cures, so we may piously believe, according to the Tradition of the Church, that here he did lift up his Eyes, in this greatest of his Works. *St. Clement* relates it, and it is found in the Liturgy of *St. Peter*, or that which is attributed to him

him, and is very ancient; as also in the Liturgies of St. *James* and St. *Basil*. Doubtless Christ did not make the Sign of the Cross, but the Priest being his Vicegerent or Deputy, has just Reason to lift up his Eyes to Heaven, from whence only he expects Power and Virtue to do this Action that the Holy Ghost may assist him in this great Work. He makes the Sign of the Cross, by Virtue whereof, that is, the Merits and Passion of Jesus Christ, he receives a Power to bless the Host, shewing, by it, the Badge of his Commision, and acknowledging that as his Ordination was made with the Sign of the Cross, so here he executes it by the same.

Theot. After the Consecration the Priest kneels down: Why this?

Theoph. Having finished the Words of Consecration, the Priest kneels with great Humility and Devotion, to adore Jesus Christ, there truly and really present on the Altar, and under the sacramental Species, and to excite all the People to kneel down and adore, humbling themselves in the Presence of Jesus Christ, true God and true Man. If the Jews, when *Moses* related to them the Ceremonies and Rites of the Paschal Lamb, bowed themselves and adored, with much greater Reason Christians adore the true Lamb, Jesus Christ, really present. If when *Moses* entered the Tabernacle in a cloudy Pillar, wherein an
Angel

Angel spoke to him, the People adored, surely Christians ought to adore Jesus Christ here on the Altar ; and, if when Fire came down from Heaven and consumed the Holocaust, and the Temple was filled with Glory, the Children of *Israel* seeing it fell flat on the Earth, adoring and praising God. Shall not Christians bend their Knees and adore the true King of Glory, the eternal Word of the Father in this great Sacrifice, of which all the former Holocausts, Victims, and Sacrifices, were but Figures and Shadows. .

Theot. All this I readily allow ; but why does the Priest elevate, or hold up the Host ?

Theoph. He does this to excite all present to join him in this proper Act of Humility and Adoration, thereby to profess their firm Faith and Belief of this sacred Mystery, and with exterior as well as interior Devotion, to make Acts of Adoration, by humbly bowing down the Body, lifting up the Hands and striking the Breast. Now this Elevation was always used in the Church, as is apparent from the antient Liturgies, St. *Basil's*, St. *Chrysostome's*, and is the Custom of the *Ethiopians*, *Oriental Indians*, *Grecians*, &c. and is justly retained in the Church.

Theot. But, will not some say this favours of Idolatry ?

Theoph.

Theoph. Nothing can be more unreasonable, or more unjust, than to charge Catholics with Idolatry on this Account. If it was Bread and Wine we adored, or if the Species of Bread and Wine were the Object of our Adoration, the Charge would hold good against us, but nothing less than Ignorance, or the highest Prejudice, can suppose this. Catholics, believing that in the blessed Sacrament there is really and truly the Body of Christ, both God and Man. He and He only is the Object of their Adoration: A divine Object God himself in his Humanity; there can therefore be nothing of Idolatry in the Action, for in it we adore Jesus Christ, true God as well true Man.

Theot. Are there no further Reasons to be assigned for this Elevation? I would willingly know, as also why a little Bell is rung at this Time.

Theoph. This Elevation of the holy Host in its mystical Signification, may be considered as a Circumstance agreeable to the Oblation, and a Representation of Christ elevated on the Cross. The Consecration being made, the Oblation is perfected by this Elevation as a Circumstance making it compleat. The seraphical Doctor, St. *Bonaventure* says, that “ in the Elevation
“ the sacred Host is shewn to God the Fa-
“ ther, to obtain the Grace we have lost
“ by our Sins; as if the Priest should say:
“ O

“ O heavenly Father, we have sinned and
 “ provoked thy Wrath, but now behold
 “ the Face of Christ thy Son, whom we
 “ present to thee, and who has moved thee
 “ from Anger to Mercy.” In *Expos. Mysf.*
Hugo à St. Victor tells, “ That when we
 “ come to Christ’s Words, the Priest lifts
 “ up on high both, that is, the holy Host
 “ and Chalice, signifying this Meat and
 “ this Drink is more excellent than all
 “ other, for it is the most excellent of all
 “ Sacraments.” In *Spec. Eccl. c. 9.* *Du-*
randus, among other Reasons, gives this,
 That all present may see, adore, and ask
 whatsoever may be profitable for their Souls.
 The last Thing signified by this Elevation is,
 that beholding the same Christ who suffered
 so much for us, we may be moved to be will-
 ing to suffer something for him. The little
 Bell is rung to make all present attentive to
 the sacred Action, to recollect their Minds,
 that they may devoutly prostrate and adore
 Jesus Christ their Saviour, dying on the
 Cross for their Redemption. It is also rung
 that those who in large Churches may be
 at a Distance, and not see the Priest’s
 Actions, or perhaps are otherways distract-
 ed, or intent on their private Prayers, may
 know that the Priest is at the Elevation,
 and consequently bow down and adore Je-
 sus Christ.

Theot. I see most People, at the Time of the Elevation, knock their Breast. Why this Ceremony?

Theoph. For many Reasons. Knocking the Breast is oftentimes done to express Admiration. God, as the royal Psalmist observes, *Psal.* cx. has made a Memorial of his marvellous Work. He is truly marvellous in all his Works, but in none so much as in this, and we have great Reason here to admire his infinite Goodness and Love in so humbling himself, not only to become Man for us, but also to give himself to be our Food, thus exalting us above the Angels. We may well stand in Admiration, and strike our Breast in considering this incomparable and wonderful Goodness. To knock our Breast is also a natural Sign of Sorrow and Grief. Since then in the Elevation is presented to us the dolorous and affecting Object, Christ suffering on the Cross, no wonder if devout Christians knock their Breasts to testify the Compassion they have for his cruel Sufferings. Many do it with Reflections upon, and with deep Sorrow for their Sins, as the Cause of his cruel Sufferings, and in Acknowledgment of their Unworthiness of so great a Good. We may likewise be said here to imitate the devout Multitude who were present at Christ's Passion, and when they saw the Things which were done, returned knocking their Breasts.

Theot.

Theot. I am perfectly satisfied with what you have said of the Consecration and Elevation of the Host: Favour me now with something of the Consecration and Elevation of the Chalice. But first, what do you mean by the Chalice?

Theoph. The Chalice is a Cup wherein is contained the Wine that is to be consecrated. The Evangelists tell us that Christ took the Cup into his Hands and having blessed it, gave it to his Disciples. In the Form of Consecration it is called the Chalice of Christ's Blood. This is the Chalice which *Paul* calls the Chalice of Benediction, affirming it to be the Communication of the Blood of Christ, concerning which *Theophylact*, and other antient Fathers say; that which is in the Chalice is that which flowed from Christ's Side; and receiving, we communicate, that is, we are united to Christ. As to the Consecration of the Chalice, the same may be said of it, as was before said of the Consecration of the Bread. The Priest in the Person of Christ, imitating his Actions and Words, consecrates the Chalice, calling it as Christ did, the *New Testament unto Remission of Sins*. What has been said of the Adoration of the holy Host, is to be said of the Adoration of the Chalice, for it is done in the same Manner, and for the same Reasons, as being the self-same Thing, under different Species, or outward Forms. The like to

be said of this Elevation, and therefore not necessary to be repeated again.

Theot. Since, as you say, it is the same in both, why is the Consecration and Elevation of the Chalice, made separately and apart from that of the Host?

Theoph. The Example of our Saviour, his Command to the Apostles, *Do this in Remembrance of me*, and the Practice of the Church in all Ages, as plainly appears in all Liturgies, is more than a sufficient Reason for it; yet, you will please to observe what *St. Paul* says, *1 Cor. xi.* As often as you shall eat this Bread, and drink this Chalice, you shall shew forth the Death of our Lord. This could not be so well represented in one Species as in both; and both together, they more fully represent Christ's Death and Passion. Further, both Species are requisite to correspond with the Nature of Christ's Priesthood, which, as the Psalmist and *St. Paul* say, is according to the Order of *Melchisedeck*. In *Psal. 33.* Hence *St. Austine* says, that he *instituted a Sacrifice of his Body and Blood, according to the Order of Melchisedeck.* And *St. Cyprian*, "Who
" is more a Priest of the High God than
" our Lord Jesus Christ, who offered Sa-
" crifice to God the Father, and offered
" the very same which *Melchisedeck* had of-
" fered, that is, Bread and Wine, to wit,
" his Body and Blood." *Ep. 65.*

Theot.

Theot. May it not be here said, that as there are two Species, there are two Sacrifices ?

Theoph. By no Means. The Bread and Wine are different Things, and in a different Manner signify Christ's Body as our Food, and Christ's Blood as our Drink, and so make the full Refection of our Souls, both making but one perfect Sacrament, inasmuch as they contain the same one Christ, God and Man in Flesh and Blood, which are equally contained under the Species of Bread, as under the Species of Wine, for the Body and Blood is equally in the one and in the other, producing the same Effect of Grace and Glory. In like Manner these two Species make but one Sacrifice, as they signify one bloody Sacrifice made by Christ on the Cross, in the Effusion of his Blood, and Separation of his Soul from his Body, which is not so expressly signified under one only Species; and the two Consecrations do not multiply the Sacrifice no more than the daily Oblations which the Priests make in all Places of the World. On this St. *Ambrose* thus delivers himself; " Do we not offer every
" Day ? Surely we do. We offer always
" the self-same, and not now one Lamb,
" and To-morrow another, but always the
" same. Therefore it is one Sacrifice, it is
" one Christ in every Place, here entire,
" and there entire in one Body : But this
" which

“ which we do, is done for a Commemoration of that which was done, for we offer not another Sacrifice, as the High Priests of the Old Law, but always the self-same.” In fine, though the Species be different, the Actions of the Priest various, and the Consecrations distinct; yet it is the same Thing offered, and the same Offerer Jesus Christ, who did offer it to his Father, and by his Priests, as his Ministers, continually offers it, and will do so to the End of the World. So that as the Mass is an Application of one and the same Passion, so the Priests by their ministerial Actions, concur to the same Sacrifice which Christ made at his last Supper.

Theot. Has not the Elevation of the Chalice some particular Signification?

Theoph. Yes: It represents our Saviour continuing on the Cross, and principally the Blood and Water, which, by piercing his Side, flowed from his sacred Body. It likewise represents the Separation of Christ's holy Soul from his sacred Body. But, now I will give a little Respite to your Attention, and defer any further Explication of these sacred Mysteries, till we meet again.

Theot. Agreed; but you must expect to see me very soon.

Theoph. Whenever you please, I shall be glad to see you.

D I A L O G U E XII.

On the M A S S.

Theotime. **Y**OU see, *Theophilus*, I am come again to trouble you.

Theophilus. Had you staid away till I thought you troublesome, I should not have the Pleasure I enjoy in your Company, nor have now wished you a good Day.

Theotime. Compliments apart; favour me now with an Explication of what follows the Elevation in the Holy Mass.

Theoph. After the Elevation, the Priest addresses himself to God in three devout Prayers, and therein imitates our Blessed Saviour, who offered up this Sacrifice on the Cross to his Eternal Father, for the Salvation of Mankind, so here the Priest immediately makes an Oblation thereof, expressing the Intentions he has in the offering this holy Sacrifice; continuing, or by Degrees ascending, from the Oblation which formerly he made of Bread and Wine, now to make it of the true Body and Blood of our Saviour. In these Prayers he joins the People with him, that all who are present may also offer, and join

with him in Prayer, that the Sacrifice may have the desired Effect, as it is their Oblation as well as his, different only in the Ministry of the Action, which only and properly belongs to the Priest.

Theot. I observe that the Priest in this Part of the Mass makes several Crosses: Let me know why, and the Meaning of them.

Theoph. The Church ordains the Sign of the Cross to be often made in the Mass, especially in the Canon, both before and after the Consecration, but differently in their Meaning. The Crosses made before, are in order to the Consecration, by way of Benediction to the Matter, that is, the Bread and Wine. After Consecration they are made as representative, or significative, to renew in our Minds Christ's Passion. The Crosses before signify the several Passages of his Passion, before he was nailed to the Cross. Those after signify what he suffered on the Cross, and are consequently applied thereto in what follows. Here the Priest makes five Crosses, which signify the five precious Wounds in his Hands, Feet, and Side. Of these the three first are made over the Host and Chalice together; the fourth over the Holy Host, and the fifth over the Chalice. These two last being made separate, represent the Consequence of his bitter Pains, the Separation of his holy Soul from his Body. Now, as to the Antiquity of making these Crosses in Time

of

of Mass, we find the Practice in all the Church Liturgies, and all Expositors for 800 Years make mention of them.

Theot. Why, after this, does the Priest bow down, and lay his Hands joined on the Altar?

Theoph. Proceeding in his Prayer of Supplication, he bows down to shew the Humility of his Heart, and by his joined Hands represents the united Desires of the Faithful present. Thus inclining, as expecting God's Mercy and Goodness, he prays that God would be propitious to him by this Oblation, in an humble Confidence of which he kisses the Altar, in Token of Reconciliation with God, by Virtue of this Holy Sacrifice.

Theot. You must now tell me why he makes three more Crosses.

Theoph. To intimate to us, that as Christ had offered his Body on the Cross, so from the Cross he offered his Blood for our Redemption. The first Cross is on the Host; the second on the Chalice; and the third on the Priest himself, to signify, that by the Oblation of his Body, and Effusion of his Blood alone, we must come to receive the aforesaid Effects of celestial Benediction.

Theot. I take Notice, that from the first Elevation, till the Communion inclusive, the Priest holds his Thumb and Forefinger of each Hand joined together. Give me a Reason for it.

Theoph. I will give you three Reasons: First, Out of Reverence, not to touch any Thing after touching the sacred Body of Christ. Secondly, It denotes that the Mind and Body of the Priest ought to be united and joined together in the Action of the Sacrifice. Thirdly, A natural Cause, lest any Particle of the Host remaining on the Fingers, should fall on the Altar, or on the Ground.

Theot. The next Thing that occurs is the second *Memento*, which you will please to explain to me.

Theoph. This is called the second *Memento*. The first was that wherein the Living were prayed for, and in this the Priest prays for the Dead, according to the antient Custom of the Church in all her Liturgies. In this *Memento* the Priest specifies any particular Person or Persons, for whose Soul he may say Mass, or desires in a particular Manner to recommend to God, as also all the Faithful departed, that they may obtain eternal Peace and Rest in the Fruition of God in Heaven. Here it is to be observed, that in praying for the Dead, the Church only prays for those who being Baptized, made a Profession of the true Faith, and were Members of her Communion, and died in a State of Grace. Concerning which St. *Austine* thus delivers himself:

“ When

“ When Sacrifices, either of the Altar
 “ or of whatsoever Alms are offered for
 “ the Dead, who have been Baptized, for
 “ those who are very Good, they are only
 “ Thanksgivings; for those who are not
 “ very Evil, or Wicked, they are Propiti-
 “ ations; for those who are very Wicked,
 “ or Evil, they are no Helps when they
 “ are Dead, whatsoever the Living do for
 “ them: But to whom they are profitable,
 “ they profit to this, that they may have
 “ full Remission; or, that their Punish-
 “ ment may be made more tolerable.”

In Enchir. c. xi.

Theot. Why is praying for the Dead assigned to this Place in the Mass?

Theoph. To alledge the Custom of the Church in all Ages, and in all her Liturgies, might be esteemed Reason sufficient; but I will give you another, and very rational Motive, drawn from that Article of our Creed, *the Communion of Saints*, which includes not only the Faithful on Earth, but also the Angels and Saints in Heaven, and the Souls departed, detained in a Suffering State, as not having satisfied divine Justice, or attoned for their Sins in this Life, yet partake of this Communion on Account of their true Faith, Devotion, and Piety when living, and accordingly are more or less capable to share in the Suffrages and Prayers of the Living, and of this Oblation. Hence the Church having

re-

represented the Communion of the Angels and Saints, as also of the Faithful present and absent, who, in their several Degrees, concur to the Oblation of this Sacrifice, makes a Remembrance of those who cannot actively concur, but by the Mercy and Goodness of God, are capable to receive proportionably to their State, the Effects of this Sacrifice, and therefore after the Oblation is completed, she thus prays for the Dead.

Another Reason may also be assigned; namely, The Mass being a Representation of Christ's Passion, as in each Part of it may be observed: In this the Church represents the Descent of Christ into Hell, according to another Article of the Creed, *He descended into Hell*, that is, into Limbo, to deliver the antient holy Fathers, and others, from the Prisons wherein they were detained, as St. *Irenæus* says; *Christ descended to them, to draw them out and to save them*. In Signification of which the Church here prays for Releasement of the Souls in Purgatory, by an Application of the Death and Passion of Jesus Christ.

Theot. Go on. What follows next?

Theoph. The Priest having thus prayed for the Dead, returns to pray for himself, and for all present, under the Title of Sinners, whereof he esteems himself one, and raising his Voice, he strikes his Breast, saying, *Nobis quoque Peccatoribus; and to us*
Sin-

Sinners. It is, indeed, one of the most proper Titles we can give ourselves; for should the Priest, or any present, think themselves otherwise, they would not be worthy of this holy Sacrament, according to that of *St. John*; *if we say that we have no Sin, we seduce ourselves, and the Truth is not in us.* *St. John*, c. i. The Priest then in his own Person confesses himself such, and presuming the same of all present, he implores the Mercy of God for himself and them. He raises his Voice that all present may hear and attend to what so much concerns them. He strikes his Breast, that he may by this outward Action express the interiour Humility and Sorrow of his Heart, after the Example of the Publican, who knocking his Breast said, *God be merciful to me a Sinner.* *St. Luke*, c. xvii. So the Priest here, by striking his Breast, virtually cries out, Lord be merciful and propitious to us Sinners. After this he proceeds to pray for the greatest Effect of this Sacrifice, viz. the Participation of, and Society with the Apostles, Martyrs, and all the Saints, that God out of his infinite Mercy would pardon our Sins, and admit us into their holy Company. After this the Priest makes the Sign of the Cross several Times, elevates the Host and Chalice a little, and concludes the Canon of the Mass with these Words, *Per omnia Sæcula Sæculorum, for Ever and Ever. Amen.*

Theot.

Theot. Pray tell me the Meaning of this ?

Theoph. The Priest makes three Crosses with the holy Host over the Chalice, to represent the three Hours during which Christ hung on the Cross ; as also to signify that all Things are sanctified, vivified, and blessed by the Virtue of the Cross and Passion of Jesus Christ. These three Crosses may also denote, that the Redemption of Mankind was wrought by the joint Co-operation of the Blessed Trinity. He then makes two Crosses between the Chalice and himself, thereby signifying the Blood and Water which flowed from our Saviour's Side, and then raises up, or elevates a little, the Host and Chalice, mystically representing the taking down our Blessed Saviour from the Cross ; and places them again on the Corporal, to put us in Mind of the Syndon, or white Linen Cloths, with which his sacred Body was wrapped and laid in the Grave by St. *Joseph of Arimathea*. Lastly, The Priest concludes the sacred Action with giving all Honour and Glory to God, and desires it may be rendered to him by Angels and Men, *for Ever and Ever, World without End. Amen.* Having now considered the Canon of the Mass as the principal and essential Part of it ; at our next Meeting I will explain to you the Remaining Part, beginning with the *Pater Noster*, but must defer that for
the

the present, as a little Business calls me out of Town, and it will be a Week or ten Days before I return.

Theot. I wish you a good Journey, and hope you will let me know, by a Card, when you are come back.

Theoph. You may depend upon my doing it.

D I A L O G U E XIII.

*On the M A S S.**The Pater Noster, &c.*

Theotime. **T**O answer your obliging Message, I wait upon you, my dear Friend, and with Pleasure welcome you to Town. If you are at Leisure I shall be glad to resume our Conversation, now, or any other Time more suitable to you.

Theoph. As I have no particular Business on my Hands, we may as well do it now, and begin where we left off last Time, and speak of the *Pater Noster*, and what follows in the Mass.

Theot. I take Notice the Priest says something before the *Pater Noster*; what is it, and why said?

Theoph.

Theoph. With this he begins that Part of the Mass, which is of the Communion, whereof all present are invited to be Partakers, if not sacramentally, at least spiritually; for this End he says, *Oremus, Let us pray*, that by devout Prayer we may dispose our Souls worthily to receive it, and as there is no Prayer more excellent than that which Christ has left us, he invites every one to join with him in saying the *Pater Noster*, or the Lord's Prayer, to which he makes a short Preface, saying; *Admonished by wholesome Precepts, and informed by divine Institutions, we presume to say, Pater Noster, &c.* Herein, the Priest with joined Hands and Heart expresses his Humility, intimating that he durst not come to God in such a familiar Way as to call him Father, or to ask any Thing of him under that Notion, unless he had been commanded and ordered to do it. He likewise propounds most efficacious Motives to excite us to this Prayer above all others, from the Author of it, who was Christ himself. Of this divine Prayer *St. Austine* says; *All Christians ought to have the greatest Reverence for this one Lord's Prayer, because it was made by him, who is the supreme Doctor or Master.* *St. Cyprian* thus speaks of it: *What Prayer can be more spiritual than that which is given us by Christ Jesus? And what Prayer can be a truer Prayer before the Father, than that which is from the Son, and*
uttered

uttered by the Mouth of him who is Truth itself? Sermon. 6. de orat Dom.

Theot. Was the Lord's Prayer always used in the Mass, and why is it so short?

Theoph. We find it in all the Liturgies of the Church, and as for the Brevity of it, why it is short, he knows best who made it. This may be said of it, that though brief, it is very full and comprehensive, as containing the Substance of all that may be specified in all other Prayers, and has this great Utility, that every one may easily learn and retain it in their Memory. In the *Greek Church* all the People say it with the Priest; but in the *Latin Church* it is ordained, for greater Decency, and to avoid Confusion of Voices, that the Priest should alone say it, which he does in a loud Voice, till he comes to the Conclusion, *sed libera nos a malo, but deliver us from all Evil*, which is said by the Clerk who serves Mass, in the Name of all present. The Priest then says *Amen* silently to himself, and prosecutes his Prayer, begging to be delivered from all Evils past, present, and to come, that is, to be wholly delivered from the great Evil of Sin, that our past Sins may not be imputed to us, that our present Sins may be forgiven, and that we may be preserved from Sin for the future.

Theot. Why does the Priest here uncover the *Paten*?

Theoph.

Theoph. For the better understanding the Myſteries here represented, you are to conſider, that covering the Paten with the Purificatory ſignified the Apoſtles hiding themſelves, and the Church in this Part of the Maſs being to represent the Reſurrection of of Chriſt, firſt intimates to us that the Apoſtles, on Account of what the devout Women ſaid to them, went to the Monument, and found the Linen Cloths removed and laid aſide; this is denoted by the Prieſt taking off the Purificatory, or Linen Cloth from the *Paten*. He then takes up the *Paten*, and holding it in his Hand, represents the Monument of Chriſt, which the Diſciples ſaw without his Body; ſigning himſelf ſhews that all our Hope of Peace is grounded on the Paſſion and Croſs of Chriſt, in whom we are to ſeek for Peace, which can never be better found than in the Croſs of Chriſt, in Token of which he kiſſes the *Paten*, as aſking of God Peace, both of Soul and Body; and laſtly, in all ſubmiſſive Manner puts the *Paten* under the Hoſt, that armed with the Sign of the Croſs, he may proceed in the Performance of the Holy Myſteries, and to that End uncovers the Chalice, which represents the opening of the Graves, and aptly ſhews the Reſurrection of Chriſt.

Theot. This Explication of the Myſteries represented by the Ceremonies uſed in Maſs are as entertaining as inſtructive, and afford

excellent Matter of Devotion, pray go on and tell me why is the Host here broken.

Theoph. The Church herein follows Christ's Institution, who, as the Evangelists inform us, did break the Bread. St. *Luke* expresses it with the usual Ceremonies of Consecration; and from this Circumstance the whole Sacrifice had the Name of breaking Bread, not that the Body of Christ is broken, or one Part of it separated from another. The Division is of the Species, or Accidents which brings no Division in Christ's Body in the venerable Sacrament of the Altar. He is whole and entire in the whole Host, and whole in every Part. The same Body, whole and entire, without Separation or Division, remains in all the Hosts over the whole World, and in every Part, or Parcel of every one of the Hosts after Consecration.

Theot. I perceive the Priest divides it first into two Parts. Your Reason for this?

Theoph. This is to signify the double State of the Predestinate, to wit, those who are in eternal Glory, and those who are yet in this Vale of Misery; or in other Words, the one represents the Church triumphant in Heaven, the other, the Church militant on Earth. The first Part is laid on the Paten, as being now in Rest and Peace.

Theot. Why is this Division made over the Chalice?

Theoph.

Theoph. The natural Reason is, lest any Particles, which otherwise may happen in breaking the Host, might be scattered abroad; whereas by breaking it over the Chalice, they will easily fall into it. The mystical Reason is to signify that the Gates of Heaven were opened to us by our Saviour's Passion, as the Purchase of his sacred Blood.

Theot. What means the other Division?

Theoph. This signifies the Church militant, represented by that Part of the Host held over the Chalice, which is again divided, whereof one Parts represents those who are in Purgatory, with Hope and Assurance of being joined to the Church triumphant, in Sign whereof the Priest lays it down, joining it to the former Part on the Paten. The third is held over the Chalice while the Priest concludes his Prayer, saying as usual, *for ever and ever*, to which the Clerk answers *Amen*.

Theot. On what Account does the Priest say, *Pax Domini sit semper vobiscum*. *The Peace of our Lord be always with you*. And make three Crosses over the Chalice with a small Piece of the holy Host:

Theoph. Consequently to the preceding Prayer which was for Peace, which now the Priest declares to the People, and wishes to them saying, *the Peace of our Lord be always with you*. It was always used in the Church, and all Liturgies have it, and is taken

ken from Christ himself who immediately after his Resurrection saluted the Apostles with *Pax vobis, Peace be to you*. As the Priest here prays for the People, and declares his good Wishes to them; they also shew they pray for him in the Answer the Clerk makes in their Name, saying; *Et cum Spiritu tuo, and with thy Spirit*.

The three Crosses made over the Chalice, intimate that Christ's Peace is not to be had but by the Cross planted in our Hearts, professed by our Mouths, and imitated in our Actions.

Theot. Why is this Particle put into the Chalice?

Theoph. To shew that there is but one Sacrament under both Species, and that Christ in his Resurrection re-assumed his Body and Blood. It is likewise added by the Church for the better and fuller Representation of the Mysteries in this holy Sacrifice, whence in all her Liturgies it has been observed, so that it may be truly said to come from apostolical Tradition.

Theot. Let us now, if you please, consider the *Agnus Dei*, and what follows.

Theoph. Willingly. The Priest having put the Particle of the Host into the Chalice, kneels down, and then rising, lays his joined Hands on the Altar, to shew, that his whole Intention is conformable to his Words, and in this exterior Action of submissive inclining his Body, as a poor
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Sinner, before Jesus Christ, jointly with the People, he asks Mercy of Almighty God, in Token of which he, and all present, knock their Breasts saying, *Agnus Dei, Lamb of God which takest away the Sins of the World, have Mercy on us.* Christ is here called the Lamb of God, from those Words of St. John Baptist; *Behold the Lamb of God, behold him who taketh away the Sins of the World.* St. John, c. i. He is called Lamb, because as a Lamb he was offered on the Cross for the Redemption of the World. He is called Lamb, because of his Innocence, Meekness, Patience and Obedience, of which the Lamb is an Emblem, all which he manifested in his whole Life, but principally in Passion.

Theot. Why is the *Agnus Dei* said three Times, and at the End of the third, *Give to us Peace?*

Theoph. Bishop Ivo will have it in correspondence to the three Particles of the Host. *Durandus*, to declare that this Lamb, Christ Jesus, was sent by the Holy Trinity, according to that of the Prophet *Isaias*; *Send forth, O Lord, the Lamb, the Lord of all the Earth, Isaias. c. xvi.* Christ, who is the Lamb, who takes away the Sins of the World, and rules and governs the whole Church, have Mercy on us. To this may be added, that it is said thrice for a deeper Expression of our Faith, Adoration and Supplication in Thought, Word, and Deed.

Anti-

Antiently, as *Gavant* observes, it was thrice said, *have Mercy on us*; but as divers Persecutions and Calamities did frequently happen, it was changed in the third Place to *Grant us Peace*, and is always now so said, except in Masses for the Dead, when, instead of *have Mercy on us*, the Priest says, *Dona eis Requiem, Give to them Rest*, and in the third Place, adds Everlasting, or *everlasting Rest*.

Here we are to observe that the Church supposes these departed Souls to be in Peace, as they are freed from all the Miseries of this World, and no more subject to Sin, yet not in Rest or Repose, as being in a suffering State, wherein they must remain till they have fully satisfied the divine Justice for their Offences committed in this World, and for this Reason it is said, *Grant them Rest*. This is repeated three Times, to express our warmest Desire that they may be freed from their Pains, and enjoy God in the Beatifick Vision.

Theot. What follows next?

Theoph. The Priest having finished the *Agnus Dei* with *Grant us Peace*, then silently prays for that Peace wherein, as in the two other following Collects, he stands in all Submission and Humility, with joined Hands on the Altar, inclining his Body, and devoutly casting his Eyes on the holy Sacrament, reflects on the Promise Christ made of giving his Peace to his
Apos-

Apostles, and in them to his Church, in Confidence of which, not trusting to his own Merits, he humbly begs this Peace, by the Faith of the Church, to whom this Peace was promised, praying, that Christ would vouchsafe to pacify all Troubles, and keep Peace therein, and unite all the Members of it in one and the same Faith.

Theot. Why does the Church here particularly pray for Peace?

Theoph. When Christ came into the World, Peace at his Nativity was proclaimed by an Angel to the Shepherds of *Bethlehem*, and when he was about to quit this World, he bequeathed his Peace to his Disciples, and in them to us. After his Resurrection he more frequently gave this Peace to them. Now, in this Place the Church mystically represents to us what our Saviour did after his Resurrection, in giving us his Peace, and prays that we may all be made worthy to receive that Peace so sweetly commended and imparted to us.

Theot. As I sometimes am present at High Mass, I observe then, that the Priest gives the *Pax*, or Kiss of Peace, to the Deacon, and he to the Sub-Deacon, who gives it to the other Ministers; or one of them gives it to the Rest. Why is this done?

Theoph.

Theoph. The Priest having prayed for Peace, gives the *Pax* to the Deacon, but first kisses the Altar to shew, that the Peace he gives comes from Christ himself, and then in the Person of Christ gives it to others. Formerly, it used to be given to all present, and every one devoutly kissed what was called the *Pax*, in Token that with the same Peace and Charity they were united to each other in Heart and Affection.

Theot. On what Account is it now generally omitted, and never given in private, or low Masses?

Theoph. Two Reasons may be assigned, first, to hinder Distractions and Disturbance, which at this Time are carefully to be avoided. Secondly, Communion was antiently *Quotidiem*, or Daily, and to which this Ceremony is a Disposition, but this so frequent Communion ceasing, it was omitted, and only observed in high, or solemn Masses, in the Manner I have spoken of.

Theot. With many Thanks I will now take my Leave of you, and refer the Rest till next Time I see you.

Theoph. As may be most agreeable to you. Come again when you please, I shall be glad of your Company.

D I A L O G U E . XIV.

*On the M A S S.**The Communion.*

Theophilus. **G**OOD Morrow, *Theotime*, you are very early this Morning ; pray sit down.

Theotime. If I mistake not, the Morning is the most leisure Time with you. Hope I am not come too soon.

Theoph. Not at all ; and, if you please, I will continue my Explication of the Mass, beginning where I left off in our Discourse last Time.

Theot. As this is the Purport of my Visit, it will be very agreeable to me, and I shall begin our Conversation on this Subject with asking you, why at the End of the three Prayers following the *Agnus Dei*, the Priest kneels down ?

Theoph. Because, being immediately to receive the sacred Body and Blood of Jesus Christ, he first kneels with great Humility and Devotion to adore Jesus Christ, truly and really there present on the Altar ; for, as St. *Austine* says, *None do eat this Flesh of Christ,*

Christ, unless first he adores, which plainly shews, that in his Time it was the Custom to adore the holy Sacrament. Then rising up, he reverently takes the holy Host in his Hand, and devoutly says, I will take the heavenly Bread, and will call upon the Name of the Lord.

Thect. Explicate this to me.

Theoph. Two Things are here to be noted. First, The heavenly Bread. Secondly, Invoking the Name of the Lord. Of the first, *St. Cyprian* says, “ We call it
“ Bread, because Christ, to whose Body
“ we come, is our Bread ; for Christ said,
“ I am the Bread of Life which descended
“ from Heaven, heretofore figured by the
“ Manna which the *Israelites* eat in the
“ Desert ; but of his own Body Christ
“ says: Amen, Amen, I say unto you,
“ *Moses* gave you not Bread from Heaven,
“ but my Father giveth the true Bread
“ from Heaven.—I am the living Bread
“ which came down from Heaven. It is
“ here stiled the true Bread from Heaven,
“ truly celestial, not only because it comes
“ truly from Heaven, but because it is so
“ by Nature and Substance, and produces
“ heavenly Effects, Grace and Life in Je-
“ sus Christ, as also bringing us to the
“ celestial Kingdom, or Life everlasting.”

As to the second Thing, invoking the Name of the Lord. Here the Priest ex-

cites himself to Devotion, by considering what it is he takes, and how he is to take it, to wit, by invoking, or by calling on the Name of the Lord. Here we may observe, that this Invocation of our Lord's Name, or by our Lord's Name, is the best Manner of praying, which our Saviour himself commends to us, saying; *Amen, Amen, I say to you, if you shall ask the Father any Thing in my Name, he will give it to you.* St. John, c. xvi. Wherein, as St. Chrysostome observes, Christ shews the Virtue and Power of his Name, for being only named, (invoked) he doth wonderful Things with his Father. Hence we may truly say, that calling upon the Name of Christ, is a great Assurance of obtaining what we pray for, and gives a firm Hope and Confidence in the Mercy and Goodness of God. Lastly, in these Words, *I will call upon the Name of the Lord*; consequently to the whole Action of the Mass, the Priest offers up the celestial Bread to God the Father, and by invoking his Name, begs that this Sacrifice he is now to consummate, may be acceptable to his divine Majesty, which in all submissive Manner as he has exteriorly adored, so interiorly in Heart and Affection, he adores and worships what he is to receive, and in a few Words shews the interior Devotion of his Soul, and the Desires he has that what
he

he does may be to the Glory of God, his principal End in this holy Action.

Theot. Tell me now the Meaning of *Domine non sum dignus*. Why said thrice with the Priest's knocking his Breast?

Theoph. Having taken the holy Host, devoutly bowing down with his Eyes fixed upon it, he says, *Domine non sum, &c. Lord, I am not worthy thou shouldest enter under my Roof, but say the Word only and my Soul shall be healed.* This he repeats three Times, and at each Times strikes his Breast, to denote his Humility and the Fervour of his Devotion, with a deep Sense of his Unworthiness to receive this adorable Sacrament, by Reason of his manifold Sins and Imperfections, but with an humble lively Faith in the Power and Goodness of God, both willing and able to cure his Soul, sick by Sin. They are the Words of the humble Centurion in the Gospel, on Christ's saying, he would go and heal his sick Servant, and are here aptly adapted by the Church, and put into the Priest's Mouth just before he receives. They are full of Energy and Force, very expressive of those reverential Sentiments with which the Priest ought to be filled at this Time. The holy Precursor of Jesus; St. John Baptist, though sanctified in his Mother's Womb, did not think himself worthy to loose the Latchet of our Saviour's Shoes. How much more ought we to think ourselves unworthy to receive his

adorable Body and Blood in this holy Sacrament? Blessed *Elizabeth*, Mother of the same humble Saint, when the Blessed Virgin *Mary* visited her, cried out, *Whence is this to me, that the Mother of my Lord should come to me.* St. Luke, c. i. She justly admired that Jesus and his Mother should come to her. With how much more Reason may every one say; whence is this to me, poor miserable Creature, that my Lord and my God should come to me in this humble Manner?

Theot. Proceed now, Sir, to say something of the Communion, and why does the Priest sign himself with the holy Host before he receives it?

Theoph. Saying these Words, *the Body of our Lord Jesus Christ keep my Soul to everlasting Life.* He signs himself with the Host, in Form of a Cross, as expecting Christ's Benediction, and other Effects of the holy Eucharist, by the Merits of Christ's sacred Cross and Passion, which the learned Ritualist *Durandus*, thus expresses; "The Priest, says
 " he, being about to take the Body of our
 " Lord, signs himself with it before his
 " Breast crosswise, for as before, by ac-
 " tively making Crosses as a Minister, he
 " sanctified the Bread and Wine, and re-
 " presented Christ's Passion. Now, in sign-
 " ing himself with it, he passively asks to
 " be sanctified, as if in Effect he should
 " say, O my Lord, who by thy Cross and
 " Passion

“ Passion hast sanctified the whole World,
 “ sanctify now my Soul by the same, and by
 “ this Benediction make me worthy to re-
 “ ceive thee, now mercifully coming to me.”

Theot. But why does he say *to Life ever-*
lasting?

Theoph. Because this is the principal Effect of the Blessed Eucharist. Here, therefore, with a lively Faith and a firm Hope, the Priest humbly prays that this holy Sacrament of the Body of Christ, may keep him from Sin, and preserve him in the Grace of God, that so he may come to Life everlasting. Having said this, he devoutly receives the Communion.

Theot. Tell me why it is called Communion?

Theoph. By Communion we understand the Communication, or Reception of the Body and Blood of our Saviour, which is an essential Part of the Sacrifice of the Mass, and without it there would be no compleat Sacrifice. *St. Denis* frequently calls the receiving the holy Eucharist, Communion, that is, a Union, by which we are united in Christ Jesus; for, as *St. Paul* says, *Being many, we are all one Body*; all that partake of one Bread. Of which *St. Cyril* says, *If we all eat one Body, we are made all one Body*. *St. Chrysostome* says, *We are reduced into one Mass with him, we are made one Body and one Flesh of Christ*.

Theet. Why does the Priest oftentimes communicate alone?

Theoph. This comes from the Coldness and Indevotion of the People. The Church excludes from Communion none who duly prepare themselves for it; but wishes all Christians, if not daily, yet frequently to receive sacramentally, and where any just Hindrance occurs, she invites and admonishes them to do it spiritually, by uniting their Intentions with the Priest, who as a publick Minister offers up the Sacrifice, for all of which each one in particular, according to his Devotion, may be a Partaker.

Theet. How does the Priest take the Chalice?

Theoph. The Priest having meditated a little while on the sacred Body of Christ, now received, proceeds to accomplish the holy Sacrifice, kneels down to adore the Blood of our Lord, and, as deeply sensible of the Favour, devoutly says; *Quid retribuam, &c. What shall I render to the Lord for all that he has done unto me?* Here he takes the Chalice and goes on, saying, *I will take the Chalice of Salvation, and will call upon the Name of the Lord. Praising I will call upon the Lord, and I shall be safe from my Enemies.* Ps. cxv. He then signs himself with the Chalice, as he did before with the holy Host, and says; *The Blood of our Lord Jesus Christ keep my Soul*

to everlasting Life; as if he should say, the Blood of our Lord Jesus Christ, the Fountain and Laver of our Sanctification, the Price of our Redemption; shed upon the Cross, preserve my Soul in Security against all my Enemies, and bring me to Life everlasting. Having received the holy Blood, he pauses a little in devout Meditation, and then he takes a little Wine, which the Server at Mass puts into the Chalice.

Theat. On what Account is this done?

Theoph. Such is the Reverence the Church bears to this holy Sacrament, that she ordains this taking of Wine after the Communion of the Chalice, lest any Drop of the holy Blood should remain therein, as also to cleanse the Chalice after the holy Species is taken.

Theat. I observe, after this he takes another Ablution, and that with Water and Wine. Why this?

Theoph. As he took Wine to cleanse the Chalice, he goes to the Corner of the Altar, there to wash the Tops of his Fingers which had touched the Blessed Sacrament, that no Particle of the Host may remain on them, as also, it may justly seem indecent that those Fingers should touch any other Thing before they were washed. It also serves for a thorough and further Purification of the Chalice. This Ceremony, though it is rather for Decency than other-

wife, yet may have a mystical Signification given to it.

Theot. In what Sense?

Theoph. As this Sacrifice may be said to have a Mixture of Joy and Sorrow. Joy for the holy Eucharist, and Sorrow for the Passion of our Saviour, therein represented. The Wine denotes the Joy and spiritual Exultation with which the devout Soul is filled by receiving the Blessed Eucharist. Sorrow for the Passion of Jesus Christ, and for Sin, the Cause of it. Both these Mysteries concur to our Salvation, and the joining Wine and Water in this Action, may denote, that the Affections of the Mind should correspond to what they signify. We are now come to the last Part of the Mass, called the *Post-communion*, which shall be the Subject to be talked of at our next Meeting.

Theot. Agreed. At present adieu, *Theophilus*.

Theoph. Adieu, *Theotime*.

P A R T III.

D I A L O G U E XV.

*On the M A S S.**The Post-Communion.*

Theotime. I Shall make no Excuse, *Theophilus*, for coming again so soon. You know my Errand, and the Occasion of my visiting you.

Theophilus. Very well. I am ready for you, and we will begin, I suppose you would have the *Post-communion* explained to you.

Theot. You suppose right. What is the *Post-communion*? I observe that the Priest, after he has communicated, goes to the Corner of the Altar, and says a Verse out of the Psalms, or some Place in the Scripture; is this what you call the *Post-communion*?

Theoph. No; this Verse, which corresponds to the Introit, and the Verse before the Offertory, is here said by the Priest as a Hymn of Praise and Thanksgiving after he has communicated. At High Mass it is often sung during the Time the Priest receives, and communicates the People.

At

At Low Masses he says it after he has taken the Ablutions, and covered the Chalice, and on this Account is called in the Missal *Communion*. This is conformable to the Practice of Christ, who, after he had instituted the Blessed Eucharist, sung a Hymn of Praise and Thanksgiving. St. *Denis* says, "The divine Communion being received and given, he, that is the Priest, ends with holy Thanksgiving." *De Eccl. Hier.* ch. iii. From hence we may gather, that all which follows in the Mass tends to Thanksgiving and Prayer, for the Benefits and Effects of the Holy Mass, and we may further consider it as representing the Joy of the Apostles seeing our Saviour after his Resurrection. *The Disciples were glad when they saw the Lord.* St. *John*, ch. xx.

Theot. Why is the Book removed, and the Priest to say this at the Right End of the Altar?

Theoph. The Missal is here brought to that Side, to finish the Mass where it was begun. We are further to observe, that as before reading the Gospel, the Missal was removed from thence to signify the Apostles going to preach God's Word to the Gentiles, forsaking the Jews, who obstinately rejected Christ's Law. So now the Missal is again brought to the Epistle Side, to inform us, that in the End of the World, the Jews shall receive the Christian Faith,
and

and be united to the Flock of Christ. This is further intimated by the Cloths covering the Missal with the Veil, and which the Priest takes off to shew that God, in his good Time will remove the Veil of Obduracy from their Hearts, and move them to acknowledge Jesus Christ his only Son, their Saviour and Redeemer.

Theot. Does not the covering the Chalice with the Veil, after the Priest's Communion, signify something?

Theoph. Yes: It represents the great Stone which was placed before the Door of Christ's Monument, and signifies, that whenever we have received Christ's sacred Body in holy Communion, we should closely shut the Door of our Hearts against all sinful Affections, and unlawful Desires of any Worldly Things.

Theot. Proceed now to explain the *Post-communion* to me.

Theoph. The *Post-communion* consists of certain Ceremonies and Prayers, prescribed by the Church after Communion, or after the Verse I have spoken of, and are used to compleat the Sacrifice with Prayer and Thanksgiving, and you may observe first, how the Priest kisses the Altar, to signify the interior Peace of his Soul, and to acknowledge the Goodness of God in this holy Sacrifice. Secondly, he turns to the People, and salutes them with *Dominus Vobiscum*, the Lord be with you, admonishing

ing them to conserve and keep the true Peace of God in their Souls, with all the salutary Effects of the holy Eucharist and Sacrifice of the Mass, and also invites them to join with him in the following Prayers. The Clerk answers in the Name of the People, and they may softly say with him, *Et cum Spiritu tuo; and with thy Spirit,* testifying the same good Wishes to him. The Priest then says, *Oremus, Let us pray,* and goes on to say the Collects or Prayers, which correspond in Number, Form, and Conclusion, with those said before the Epistle, and what has been said of them may be applied to these.

Theet. At the End of these Prayers he says again, *Dominus Vobiscum.* Why repeated again?

Theoph. You may observe, in this Part of the Mass the Priest kisses the Altar, then turns and salutes the People twice, in Token of the double Peace which is given us by Virtue of this holy Sacrifice and Sacrament, that is, Peace of our Minds in this World, and the Peace of Eternity promised in Christ's Ascension, which is mystically signified here, who, according to St. *John*, before he ascended into Heaven, redoubled his heavenly Salutation of *Pax Vobis, Peace be to you*; So here the Priest reiterates his *Dominus Vobiscum, the Lord be with you,* to comfort us, and to assure us that he is with us according to his Promise: *Behold I am with*

with you all Days, even to the Consummation, or End, of the World. St. Matt. c. xxviii.

Theot. Having explained this last Part of the Holy Mass, tell me how, or in what Manner it is concluded.

Theoph. There are three different Conclusions of the Mass; two when it is said for the Living, and one in Masses for the Dead. The First, and most common is, *Ite Missa est, Go, Mass is finished*, the Oblation is offered up to appease God's Wrath, and to obtain his Blessings upon us. *Go, Mass is accomplished*, depart from the Church in Peace; remember where you have been, and labour to reap the Benefit of the great Sacrifice which has been offered up for you. The second Conclusion is, *Benedicamus Domino, Let us bless the Lord*. This the Church uses in all penitential Times, as *Advent, Lent, Ember-days and Vigils*, as also on the *Ferial-days*, out of *Easter Time*. As on those Days she omits the *Gloria in Excelsis*, it being a Hymn of Joy, so she omits the *Ite Missa est*, and in its Place says *Benedicamus Domino, Let us bless the Lord*, as more consonant to Times of Mourning and Penance.

Theot. But, why does he stand with his Face to the People when he says *Ite Missa est*, and with his Back towards them when he says, *Benedicamus Domino*?

Theoph. The one being a Salutation of Joy and Peace, the Priest turns to the People,

ple, as denouncing this Joy and Peace to them, or rather giving it to them in Virtue of the holy Sacrifice. The other is an Exhortation, or summoning them to join with him in giving Thanks for these holy Mysteries, left us in the Church. The third Conclusion is, *Requiescant in Pace, May they rest in Peace*. This always is used in Masses for the Dead, and is suitable to the whole Course of the Mass, in which no special Prayer for the Living is said, and the People are incited to pray for the Dead, as the Priest does all along, and consequently standing at the Altar. In the End he salutes not the People, but prays for the Dead, and so passes on, without giving any Benediction, as in all other Masses he does.

Theot. After the *Ita Missa est*, I see the Priest lay his Hands on the Altar, and makes a short Prayer. What is it he then prays for?

Theoph. With this Prayer he finishes the Mass, humbly begging with joined Hands on the Altar, that the Action, or Service he has performed, not out of Presumption, but in Obedience to Christ and the Church, may be pleasing to God. That the holy Sacrifice, notwithstanding his Unworthiness, which he has offered, may be acceptable before the Divine Majesty, as well for himself, as for all those for whom he offered it. This Prayer being ended

ended, the Priest kisses the Altar, as in Confidence of this Sacrifice being accepted by God, and then turning to the People, with his right Hand makes the Sign of the Cross over them, and thus blesses them with these Words; *Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus, Amen. The Omnipotent God, Father, Son, and Holy Ghost, bless you. Amen.*

Theot. Was it always the Practice of the Church to give this Benediction at the End of the Mass?

Theoph. Yes: We find it prescribed in all the ancient Liturgies, with some Variation indeed, as to the Form, but in Substance the same. The Greek Priests use this Form; *Our Lord keep you all in his Grace and Goodness perpetually, now, always, and for ever. Amen.* This Form is to be found in the Liturgy of St. Basil, and St. Chrysostome. The Latin Church uses the Form just now mentioned. *Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus. Amen.* Here it is to be noted, that the Church, in all her Sacraments and Benedictions, invokes the Blessed Trinity, and that as the Mass begins with Invocation of the Holy Trinity, so it ends with the same.

Theot. Tell me why the Priest lifts up his Hand, and makes the Sign of the Cross, when he gives this Benediction?

Theoph.

Theoph. To shew that all Benedictions and Blessings flow from, and are imparted to us, by Virtue of the sacred Cross and Passion of Jesus Christ, our great Redeemer and Mediator. The Priest here blesses the People in the Person of Jesus Christ, and after his Example, who ascending into Heaven, lifted up his Hands and blessed his Disciples. From hence comes the Tradition and Custom of the Church, that the Priest having finished Mass, blesses the People.

Theot. This Benediction is sometimes omitted. Why so?

Theoph. It is omitted in Masses for the Dead, which are concluded with *Requiescant in Pace. May they rest in Peace*; for Mass being said for the Repose of departed Souls, all that is peculiar to the Living is omitted, and the Benediction cannot be imparted to them, as not present. The People indeed answer *Amen*, praying that in the one they may receive the Effects of the Priest's Benediction; and in the other they pray that the Dead may rest in Peace.

Theot. Ought the People to sign themselves with the Sign of the Cross at the Benediction?

Theoph. I observe that it is done frequently, and signing ourselves with the Sign of the Cross is very good at all Times, but here seems to be not so congruous or
pro-

proper. It is better to attend to the Priest's Benediction and Signing, as an Act of Authority and Power, in the Person of God, by his Minister, and our best Disposition to receive it is to bow down humbly, with our Hands joined to receive it. The same also may be observed when the Benediction of the Blessed Sacrament is given, as Christ himself then gives us his Blessing.

Theot. Why, after this, does the Priest read St. John's Gospel? Is that Part of the Mass, or belong to it?

Theoph. No: It is no Part of it, and the Custom of saying it was brought into the Church in later Times. *Gavant*, in his Commentaries on the Rubricks, of the Missal says, that after the Liturgy of St. Peter, something was read from the Law and the Prophets, probably some Instructions to the People before they departed; in Place of which the Reading St. John's Gospel was introduced, and for which this Reason may be assigned: As the Mass was began with the Memory of Christ's Nativity, so it might end with a Memorial of his Divinity and Humanity joined in one Person, that we may always retain the Memory of it, with a *Verbum caro factus est. The Word was made Flesh.*

Theot. I take Notice that sometimes this Gospel is not read. On what Account is it omitted?

Theoph.

Theoph. When any Feast falls on a Sunday, in *Lent*, or on *Vigils* and *Ember Days*, as the Mass is said of the Feast, and a Commemoration is made of those Days, by a proper Collect or Prayer, so the Gospel for those Days is read at the End of the Mass. Of the Gospel of St. *John*, St. *Austine* affirms, that of all the divine Authorities contained in the sacred Text,
 “ the Gospel is worthily esteemed the most
 “ excellent, and among the Gospels that
 “ of St. *John* has the Pre-eminence, and
 “ of all the Parts of St. *John*’s Gospel,
 “ the Beginning is most sublime; for in it
 “ are contained the highest Mysteries of
 “ our Faith, the Trinity, eternal Genera-
 “ tion of the divine Word, the Creator of
 “ all Things, the Incarnation, and the
 “ wonderful Effects thereof, as Life,
 “ Light, and Grace, which Christ brought
 “ unto us, whereby also we are made the
 “ Sons of God.”

Theot. Are there any Ceremonies used in saying this Gospel?

Theoph. The same as are observed in reading the Gospel in Mass. During the saying St. *John*’s Gospel the People stand, and at the Beginning sign themselves with the Sign of the Cross on the Forehead, Mouth, and Breast; all ought likewise devoutly to kneel with the Priest at the Words *Et verbum caro factum est*; the Word was made Flesh; as in the Creed, at these Words,
Et

Et homo factus est; and was made Man.
 But in the End, instead of *Laus tibi Christe;*
Thanks be to thee, O Christ, we here say,
Deo Gratias, Thanks be to God, thus concluding the whole Office with due Praise and Thanksgiving.

I have now, *Theotime*, given you a brief Explication of the Mass, of all the Ceremonies used in it, and of whatever appertains, or belongs to this great and august Sacrifice of the New Law, I hope to your Satisfaction. Is there any Thing else that you desire to be informed of, or that I can serve you in? If there is, command my little Assistance, and I shall give it with Pleasure.

Theot. As you are so very obliging, I will make use of the Liberty you give me. There are two or three Things more, relative to what we have been speaking of. I should be very glad to have some Instructions from you concerning the Respect due to the holy Sacrifice; of frequent hearing Mass; of the Intention and Attention with which we ought to hear it: as likewise some proper devout Method of assisting at it. If I have not already tired you, to carry on our Conversation on these Points will greatly add to the Obligations I lie under to you.

Theoph. I cannot but commend your pious Desire, and I should be much wanting to the Friendship you have for me, was I
 to

to refuse so reasonable a Request. I will therefore endeavour to satisfy you at our next Meeting, which, if you please, may be after To-morrow, when I shall be at Leisure to enjoy your good Company.

Theot. That Time will suit me very well. I will not fail to wait upon you, and am your obliged humble Servant.

Theoph. Your's, Sir, Adieu.

D I A L O G U E XVI.

On the Respect due to the Holy Mass.

Theophilus. **G**OOD Morning to you, *Theotime*, you are a Man of your Word; sit down.

Theotime. This I will do very readily, and desire you will now say something of the Respect due to the Holy Mass, in which I fear too many are much wanting.

Theoph. I am sorry to say your Apprehensions are too well grounded. There are too many who go to this solemn Service, and during it behave with so little Decency and Respect, as must give great Scandal and Disedification. Of these it may be said they see *Mass* celebrated, but do not hear it, not, at least, according to the Intention and Spirit of the Church, and justly deserve a severe Animadversion on a Conduct so opposite to what they do, or pretend to believe.

Theot. It will therefore be a Work of Charity to endeavour to reform such, by shewing briefly the Reverence and Respect due to these sacred and august Mysteries.

Theoph. I am very willing to second your pious Desires, and offer something on this Point

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Point to the serious Consideration of such, and not only to them but to all Catholics.

It is certain that too great Reverence and Respect cannot be shewn to the Service of Almighty God, particularly in this high and peculiar Part of his Service, this great and tremendous Sacrifice, wherein Jesus Christ offers himself up, by the Hands of the Priest, to his eternal Father in our behalf, where Jesus Christ, God and Man, is truly and really present on the Altar, after Consecration, and in the Tabernacle where the holy Host is reserved. On this Account Churches are truly called Houses of the living God, Temples consecrated to his peculiar Worship. Can this be spoke, or even thought of, and our Minds not be filled with the most reverential Awe and Dread, when we are in his immediate Presence, and assisting at the Sacrifice of the Mass.

Theot. What you say is undoubtedly true, and will be readily acknowledged by every one, was the Question put to them; yet, notwithstanding, a want of Reverence and Respect is too visible in the Conduct of many. You may see them staring and gazing about most Part of the Time of Mass. A Book in their Hand perhaps, but they draw their Eyes off it to look at every one who comes in. If any Acquaintance is
near

near enough, a little Chit Chat follows, as if the Church, a House of Prayer, was an Assembly Room for Conversation. Kneeling is certainly the most proper Posture for Suppliants at the Throne of God: But to kneel may spoil a fine Gentleman's Silk Stockings, or dirty a Lady's Petticoat. Some, indeed, will vouchsafe to kneel, at the Elevation, a little, and with one Knee. Can this be any ways suitable to the great Majesty of God, the Dignity of the sacred Mysteries, and the End for which we go to Church?

Theoph. You are pretty smart, *Theotime*, upon our fine Ladies and Gentlemen. Such Behaviour, indeed, has nothing in it of that Reverence and Respect due to the Mass; and it is to be apprehended such People go from Mass with little or no Benefit by hearing it: But there are other Circumstances denoting this Want of Respect to the holy Mysteries; as the Practice of those who studiously, as I may say, and purposefully come late to Mass, when the Priest has begun, perhaps when he is reading the Epistle, or even after the Gospel. This, when the Practice is frequent, shews an extreme and very culpable Neglect. The same may be said of those who search after the shortest Mass they can find, and are ever grumbling if they are obliged to hear a Gentleman say Prayers gravely and deliberate-

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rately,

rately, and not hurry it over as quick as they would have him.

Theot. But, are there not some Priests too long at Mass, and who tire even the Devout and Serious?

Theoph. This may be the Case sometimes, but, I believe, not very frequent. When it does happen, a little serious Reflection where we are, in whose Presence, and about what, will help to lengthen our Devotion, and take off all Uneasiness.

Theot. I have heard some say, they had rather hear two short Masses, than one long one. What is your Opinion?

Theoph. I widely differ from such. To hear two Masses is certainly a pious good Thing; but if they are so very short that I can never go on, or accompany the Priest, either in my Attention nor with my Prayers, I freely confess, I am neither pleased nor edified: I am rather scandalized to see a Gentleman at the Altar, hurrying over the sacred Action with so much Precipitation as if he grudged every Minute he was employed in it. However, I am no Friend to very tedious long Masses, and think the devout *Thomas a Kempis* gives very good Advice to Priests, when he says, “ In celebrating, be neither too long nor too short, but observe the common Method of those with whom you live. You ought not to make others uneasy or tire them, but to follow the common Rule
“ pre-

“ prescribed by the Antients ; and rather
“ seek the Profit and Utility of others, than
“ your own private Devotion and Affec-
“ tion.” Imit. J. C. l. iv. c. 10.

Theot. I readily subscribe to your Opinion, and believe you will to mine, when I tell you, I can’t well approve of the Custom of some who are in such vast Hurry to be gone, as they can scarce stay till the last Benediction is given ; or if they stay the Reading of St. *John’s* Gospel, the Instant that is finished, are upon the Wing, and hasten out of the Church as if they were afraid it would fall on their Heads.

Theoph. I agree with you, and think such People’s Behaviour to be not a little defective, and their Devotion very cold. They would not be in a Hurry to run out of the Presence Chamber of an earthly King, were they admitted into it : And surely the Church, the Presence Chamber of the great King of Heaven and Earth, may invite them to stay a little in it after they have had the Honour of an Audience, as I may say, of his adorable Majesty. I will conclude this Point with a most pathetic Exhortation from St. *Bernardin of Sienna*, who, in one of his Sermons, thus addresses himself to his Hearers : “ Let our Entry in-
“ to the Church be humble and devout ;
“ let our Stay there be silent and quiet,
“ acceptable in the Sight of God, which
“ may not only edify others, but also en-

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“ courage them ; let us attend, in those
“ Places, to the sacred Solemnities with
“ intense Affections, and continue in de-
“ vout Prayer ; let all vain Things cease,
“ much more filthy and prophane ; away
“ with all idle Talk and Confabulation.
“ Woe, woe to those who are confounded
“ with greater Shame before Men than be-
“ fore God ; who are bold to do many
“ Things in the Sight of God, which they
“ would be ashamed to do before Men.”

Theot. What you have said is very in-
structive, and much to the Purpose. What
have you to say about frequent hearing
Mass ? Would you have me hear it every
Day ?

Theoph. To hear Mass devoutly every
Day, is doubtless an excellent Practice,
and earnestly to be recommended to all
those whose Circumstances will allow Time,
and they have a Conveniency to do it. To
hear Mass on all *Sundays* and *Holydays* is
strictly obligatory, and not to be dispensed
with but in Case of Sicknefs, or some other
just and lawful Impediment. Whoever,
without some such just Cause, wilfully
omits to hear Mass on those Days, com-
mits a grievous Sin, by not sanctifying the
Lord's Day, and not observing the Precept
of the Church to hear Mass on those Days.
At other Times it is left to every one's De-
votion to hear or not to hear Mass. There
are many working labouring Men, and
Shop-

Shop-keepers, whose Circumstances will not allow them to be present every Day, but such may intentionally hear Mass, by joining their Intention with the Church, and every Day offer up, in their Morning Prayers, the Masses that may be said that Day. This is a good and profitable Devotion, and will make them Partakers of the Benefits of the Holy Sacrifice, though not actually present at it. As for others, who have none of these Impediments, but are entire Masters of their Time, to hear Mass daily is much to be recommended to them. The whole Day is in their own Disposal. They can, and willingly do, spend Hours and Hours together in Diversions and Amusements, oftentimes, at best trifling, if not worse. Such ought not to think much, or grudge to give some little Part of the Day in Attendance on the public Worship of God, as well as to their private Devotions.

Theot. Have you no Motives to induce Catholics to a daily or frequent hearing Mass?

Theoph. Yes. Their own spiritual Interest in the Profit they may thereby reap to their own Souls; and the Example of the Saints. Their own temporal, as well as spiritual Interest, is here concerned: The more devoutly we serve God, and the more we attend to his Service, the more we may expect his Blessing upon us, and to prosper in all our lawful Undertakings, according

to what our blessed Saviour says, *Seek first the Kingdom of God, and all other Things shall be added to you*, St. Luke c. xii. As to our spiritual Interest, and what regards our Souls, it is certain our best and greatest Interest, is to take Care of them; for, *What will it avail a Man to gain the whole World, and lose his own Soul?* St. Matt. xvi. We are daily exposed to a thousand Dangers of losing them. What can preserve us but the Grace of God? And by what Means can we more efficaciously obtain this Grace, than by the Merits of Jesus Christ applied to us in this holy Sacrifice, the endless Source of all spiritual Graces and Blessings, and a sovereign Remedy for all our Evils. If we consider the Examples of the Saints and holy Persons of all Ages, how diligent and fervent were they in this holy Exercise! never letting a Day pass without hearing one, two, or three Masses. They never thought their Time better spent than when they were in the Church, adoring and worshipping God in these holy Mysteries. This we may learn from the Lives of St. Anselm, St. Thomas of Aquine, St. Bonaventure, St. Lewis, St. Elzcar, and many others. Let us imitate their Piety; let us imitate their Devotion in this Point, that we may share in their Graces here, and their Glory hereafter.

Theot. I acknowledge the Justness and Reasonableness of what you say; but pray
tell

tell me whether it is necessary to have an Intention to hear Mass when I go to Church?

Theoph. Certainly. Man being a rational Creature must perform all his Actions rationally, that is, with Reason and Prudence, proposing some good and laudable End in what he does, whereby he is induc'd to consider the proper Means to obtain that End. The first Thing therefore required is, Intention, from whence all human Actions generally have their Worth and Value, or the contrary.

Theot. I have heard there are three Sorts of Intentions; actual, virtual, and habitual. Explain them, and tell me which of them I ought to have.

Theoph. Actual Intention is when, by an Application of the Mind, we actually intend such or such an End of our Actions. Virtual Intention, is when we do such or such Actions, consequently to, or in Vir- of, such a precedent actual Intention. Habitual, is when we are accustomed to such or such Actions, which imply such Intentions, though we do not, at that Time, reflect upon them. To apply this to our present Purpose: When I go to hear Mass for such or such an End, for the Remission of my Sins, to obtain Grace, or the like, then my Intention is Actual. When I go to Church, by Virtue of my precedent Intention, it has a Virtual Influence on what I do, and is a Virtual Intention. An Ex-

ample of the third, or Habitual Intention, may be of one who is accustomed to give Alms, yet in giving it does not actually reflect on the Motives why he gives it, nevertheless would not give it but for the Love of God, and from a Motive of Charity.

Theot. Would you counsel me always to have an Actual Intention when I go to hear Mass?

Theoph. I would not have you go to hear Mass, without considering why, wherefore, or to what End you go; or meerly out of Custom, and to do as you see others do. I recommend therefore, to make an Actual Intention to hear Mass for such or such Ends as you may propose to yourself, and so prepare yourself to assist at the holy Sacrifice. This you may do either before you go from your House, when you are in the Church, or at the Beginning of the Mass. An Intention, thus made Virtually, accompanies the whole Action; and though we may have many Distractions, Coldness, or Want of Fervour, not wilfully entertained or given Way to, yet we then hear Mass as we ought. From hence it follows, that such a Virtual Intention is sufficient.

Theot. I am satisfied with what you say about Intention: Tell me what is Attention, and whether requisite at Mass?

Theoph. Doubtless it is; and you'll please to observe, that Intention refers to the End proposed.

proposed. Attention regards the Action we are to do for that End; so that we may say, Attention is but a continual-Effect of our Intentions. That Attention to what we are doing in all our Actions of Importance is necessary, will be acknowledged by all who would act prudently, and desire to succeed in what they are doing. Hence the old saying; *Age quod agis. Mind what you are about.* If this holds good in temporal Actions, it can't be less necessary in spiritual ones, as Prayer and hearing Mass. It is the Advice of the Wise Man; *Before Prayer prepare thy Soul,* to wit, with good Intentions and Desires; *and be not as one who tempteth God.* Eccl. c.xviii. He tempts God, who at his Prayers, and when he hears Mass, attends not to what he says, or what he is about, but wilfully lets his Mind and his Thoughts be rambling here and there on other Things.

Theot. You say well, nevertheless I find Distractions will come into my Mind in Time of Mass; and I am sometimes very uneasy and dejected on this Account.

Theoph. In answer to this, you must know, *Theotime*, there are two Sorts of Distractions, voluntary and involuntary. The former are very prejudicial to us: Not so the latter. Voluntary and sinful Distractions are those which we willingly admit, and entertain our Mind with in Time of Prayer, and without attending to
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we say or hear. Wilfully to give Occasion to them by gazing, staring about, and looking at every Body who comes into the Church, marking how they are drest, laughing and talking in Time of Service. No wonder if the Minds of such are full of Distractions, and their Prayers instead of being pleasing to God, offend him. The Prayers of such are no more than vain Lip Labour, and a Mocking of God. All such, it is to be apprehended, go from Church with no Fruit from where they have been.

Theot. This is a sad Case. But, I hope it is not the same with those who may have many Distractions, yet do what they can to avoid them.

Theoph. By no means. Some Distractions, as I said, are involuntary, and to which the most devout Christians are liable, for the Devil, the Enemy of all Good, when he cannot withdraw us from Mass, or saying our Prayers, does all he can to disturb us, by filling our Minds with a thousand idle Thoughts and vain Imaginations, but these involuntary Distractions will not hurt us. They may be very profitable, as giving us Occasion to humble ourselves the more before God, confessing our own Misery and Weakness, and our entire Dependance on his Grace, without which we cannot so much as produce one good Thought. Let us but seriously and sincerely
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do the best we can, and we may trust in his Mercy and Goodness to supply the rest.

Theot. This is comfortable and encouraging; but can't you prescribe some Rules, by observing of which I may, in some Measure at least, prevent those Distractions, or the more easily drive them out of my Mind?

Theoph. The best I can propose is, First, When in the Church, about to hear Mass, seriously to reflect where, and in whose Presence you are, in the House of God himself, and in his Presence, before whom the Powers of Heaven tremble, and the Cherubim and Seraphim prostrate themselves; that where the Blessed Sacrament is kept in the Tabernacle, there Jesus Christ himself is truly and really present, requiring, and justly deserving of our utmost reverential Attention, and humblest Acts of Adoration and Devotion. Secondly, Diligently to attend to all the Actions of the Priest at the Altar, the Rites, Ceremonies, and Prayers ordained by the Church to the Honour of God, and for the greater Solemnity of this august and tremendous Sacrifice of the Mass.

Theot. I am infinitely obliged to you, dear *Theophilus*, for the Pains you have taken with me. Let me beg one Favour more, which is, to tell me what Method, in your Opinion, is the best to hear Mass devoutly, and with Advantage.

Theoph.

Theoph. This I will do with Pleasure; but, if you please, it shall be the Subject of our next Conference.

Theot. With all my Heart. At present farewell.

D I A L O G U E XVII.

Method of Hearing Mass.

Theotime. **I**F my good Friend *Theophilus* is at Leisure, I shall be glad of a little Conversation with him this Morning, and on the Subject mentioned when I was Yesterday in his Company.

Theophilus. Good Day to you, *Theotime*, I am at leisure, and ready to oblige you in any Thing.

Theot. Consequently to this, you must now, according to my Request, tell me what Method, in your Opinion, is the best to hear Mass well.

Theoph. There are many pious and learned Authors, who have writ upon this Subject, and who have proposed various devout and excellent Methods of hearing Mass, and which every one may chuse as best suits their Inclinations and Devotions, as every one may not equally like the same; for it is in Regard of our Spiritual,

as with our Corporal Taste, in which every one, in some Measure, differs from another, and each takes that Food or Liquor he likes best; so in our spiritual Exercises, Prayers, and Books of Devotion, I would advise to make use of those which may be most adapted to us, and to affect us most with pious Sentiments and Devotion. The End of all these various Books and Methods is the same, to stir up in us a fervent Love of God, and to move us to serve him. They are as so many beautiful Lines leading to the same Point. Here then, *Theotime*, use your own Liberty, follow the Bent of your own pious Inclinations, and make use of that Method of hearing Mass, which may please you best, and is most accommodated to the Sacrifice, and to the Ends for which it is offered up. The common Manual has very good pious Prayers adapted to every Part of the Mass. A Treatise, called the *Sacrifice of the New Law explained by that of the Old*, is very good, and several others which are to be had. In my Opinion, and not to derogate from the Excellency and Usefulness of others, the Methods of hearing Mass published by the truly pious and learned Mr. *Gother*, are admirable, and never to be too much recommended. His first Method for Beginners is well adapted to them. His second for the well instructed, and his third for the more advanced, are writ with equal

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Judgment and Piety, as is his fourth for the Absent. I can't advise you better how to hear Mass well, than by recommending his second or third Method, where you are taught how to accompany the Priest, and to go along with him in every Part of the Mass with proper and suitable Affections, and I doubt not but you will find great Comfort and Advantage in observing them.

Theot. I admire the Book, and always carry it with me when I go to hear Mass. But, as you just now said, there is Variety in our spiritual Taste; I shall esteem it a great Favour if you will give me a devout Method of hearing Mass. This, added to the Explication you have given, will render your Instructions compleat, and will be an additional Kindness to me.

Theoph. I think, *Theotime*, after recommending Mr. *Gother's* excellent Methods of hearing Mass, you might be very well content, nor, as I said, can I give you better Instructions on this Point; however, I will endeavour to satisfy you; and may what I am about to say be to the Glory of God, and to our mutual Instruction and Edification.

When you are in the Church, and see the Priest at the Foot of the Altar, ready to begin Mass, join with him, and offer up this Sacrifice, according to the Intention of the Church, and for these four Ends
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for which it is offered. First, As a *Holocaust*, or Sacrifice of Oblation, to give supreme Worship or Adoration to God, as supreme Lord, Maker, and Governor of all Things, and consecrate yourself entirely to him and his holy Service. Secondly, As a *Eucharistick* Sacrifice of Praise and Thanksgiving for all his Benefits, spiritual and temporal, bestowed upon you. Thirdly, As a *Propitiatory* Sacrifice to obtain Pardon of your Sins. Fourthly, As an *Imprecatory* Sacrifice, to obtain all Graces and Blessings you stand in need of, and in all a Commemoration of Christ's Passion and Sufferings. Having thus devoutly prepared yourself, carefully attend to, and go along with the Priest in every Part of the Holy Sacrifice, as thus :

When he makes a profound Inclination to the Crucifix, do you with great Humility bow your Head, and give due Reverence likewise to it. Then sign yourself with the Sign of the Cross, and say with the Priest, *In the Name of the Father, &c.* then you may devoutly, jointly with the Clerk, recite the Psalm, *Judica me Deus* ; but take Notice, that here and elsewhere in the Mass, whatever the People say jointly with the Priest or Clerk, they are to say it softly, and to themselves. It is the Clerk only who is to answer aloud, and which he does in the Name of, and for the People, who speak by his Mouth, and which is
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abundantly sufficient to express their Consent and joining with the Priest. The Reason why the Clerk is appointed to answer and to make the Responsories in the Name of all the Assistants, is to prevent all Noise and disagreeable discording Voices, some high, some low, which might cause Distractions to the Priest, and likewise to one another, that so the sacred Mysteries may be celebrated, and attended to in Silence, and with all interior and exterior Recollection possible.

While the Priest is saying the *Confiteor*, endeavour to stir up in your Soul a true Sorrow and Contrition for your Sins, humbly imploring the Mercy of Almighty God. When the Clerk recites the *Confiteor*, you may devoutly, but softly, say it with him, humbly striking your Breast at *Mea culpa*, and with a deep Sense of your many and grievous Sins, beg Pardon of God, through the Intercession of the Blessed Virgin and all the Saints, and that you may share in the Absolution pronounced by the Priest to the People after the *Confiteor*, then join as before, mentioned in the following little Verses and Responsories, and when the Priest says *Oremus, Let us pray*, endeavour to recollect your Thoughts, and dispose yourself to join in Prayer with all the Fervour and Attention you possibly can. At the *Introit*, which is properly the Beginning of the Mass, you may call to mind
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the earnest Desires of the antient Fathers, before Christ, for his Coming. Rejoice that he is come, and beg that he would come at this Time spiritually into your Soul, and make you fit to receive the Benefit of this holy Sacrifice. The *Kyrie Eleisons* follow. These you may say devoutly, but softly, with the Clerk, and beg of Jesus Christ to have Mercy on you: Join likewise with the Priest in saying the *Gloria in excelsis*; it is truly stiled the *Angelical Hymn*, and consists of most excellent Acts of Praise, Thanksgiving, and Adoration, better than which is not easily to be formed, and may here be very fitly said, either in *Latin* or *English*, by the People.

After the *Gloria*, the Priest says the Collects. Seriously attend to them, joining your Intentions with his, praying for the same End he does, and in the Conclusion of them, with Heart and Voice say, *Amen*. While the Priest reads the Epistle, if you understand *Latin*, attend to what is read, and those who do not understand *Latin*, or who cannot read, may silently give God thanks for revealing his holy Will to us in the sacred Scriptures, and beg his Grace to do his holy Will in all Things. In like Manner, when the Gospel is read, stand up and hearken to it, and in the End say devoutly with the Clerk, *Laus tibi Christe*; or, *Praise be to thee, O Christ, for this holy Gospel*.

Theot. I beg Pardon for interrupting you. I observe many People read out of Books they have, the Epistles and Gospels, at the Time the Priest reads them. Is this proper?

Theoph. We have the Epistles and Gospels for the whole Year, published in *English*, and I can't discommend this Practice; but in my Opinion they had better read and reflect upon them at home some Time before they go to hear Mass, or in the Church before the Priest begins. This would imprint in their Minds the Substance of them, and help the Attention while the Priest reads them.

Theot. I am satisfied. Please to go on.

Theoph. After the Gospel, on *Sundays* and some other Festivals, the *Creed* is said, at which you may stand up, and recite it with the Priest, or make Acts of Faith, and of believing all and every Thing that God has revealed in his holy Word, and taught us by his holy Catholick Church. At the Words, *Et homo factus est*, reverently kneel down, and adore the divine Word made Flesh. The Creed being said, the Priest begins the Offertory, or Oblation of the Bread and Wine. Join with him, and lay your Heart upon the Altar, and with it your Body, your Soul, your Thoughts, Words and Actions, your whole Interiour and Exteriour, offering them all up to God, in Union with the Oblation
the

the Priest then makes, dedicating yourself wholly and entirely to the Service of God. When he says the *Orate Fratres*, answer with the Clerk, and devoutly join with the Priest in the secret Prayers, till you hear him about to begin the Preface, making the little Responses before it. When the Priest recites the Preface with all possible Fervour and Devotion, say it with him, or mentally join with the Angels, and all the celestial Spirits, in praising and adoring God. At the *Sanctus, Sanctus, Sanctus*, bow down and humbly adore the sacred, holy, and undivided Trinity.

When the Canon of the Mass begins, attend with all the Silence and Recollection you can. This is the most solemn and the substantial Part of the Mass, and being appropriated solely to the Priestly Function, or the Mysteries of this great Sacrifice, offered up by the Priest, is said with a low and submissive Voice, by him and by him alone, and is not to be said by the People. During the Canon you may unite your Intention with the Priest, and use such Prayers as correspond to what the Priest prays for in the Canon, that is, pray for God's holy Catholick Church, for the supreme Pastor of it, all Prelates and Pastors, all Christian Kings and Princes, for all who are in any Trouble or Necessity, or for any particular Blessing you may stand in need of; and at the first *Memento* remember

ber your particular Relations, Friends, and Benefactors. Thus entertain yourself till you hear the little Bell ring to give Notice of the Consecration, then recollecting all the Powers of your Soul, when the Priest elevates the holy Host, bow down with all possible Humility, and adore Jesus Christ, truly and really there present, and the same when he elevates the Chalice.

Theot. Many People, in Time of the Elevation, strike their Breasts very hard, and make their Acts of Adoration so loud, and with such a Murmur, or Confusion of Voices, as rather causes, in my Opinion, Distractions, than excites Devotion. What do you think?

Theoph. I must think their Intention good, and that it is out of Devotion they do it; but it is rather to be disapproved. Strike your Breast modestly, and with Compunction, and make your Acts of Adoration in an humble and low Voice, or rather mentally, for in these sacred Moments the greater Silence and Recollection is to be observed, to avoid all Distraction or Disturbance to the Priest, during the Act of Consecration. Hence every one ought carefully to avoid all coughing, spitting, hawking, or blowing their Noses.

Theot. Is their Custom to be approved, who at the Elevation kneel but with one Knee, or only bend one Knee?

Theoph.

Theoph. My answer to this is: Where Lamencfs, Weakncfs, or other Inability, hinders them from doing otherwise, they are neither to be censured nor condemned. Where this is not the Case, they are severely to be censured and condemned for shewing so little Reverence to Jesus Christ present, and must answer for it, and for the Scandal and Disedification they give to others; but I go on.

After the Elevation till the *Pater Noster*, continue devoutly praying, and at the second *Memento*, pray for the Souls of the Faithful departed, for your particular Relations and Friends deceased. At the *Nobis quoque Peccatoribus*, modestly strike your Breast, and beg of God to be merciful to you. When the Priest says the *Pater Noster*, you may say it with him, and when the Clerk says, *Sed libera nos à malo*, humbly beg to be delivered from all Evils and Dangers, especially the great Evil of Sin. At the *Agnus Dei*, humbly address yourself to the Lamb of God, Jesus Christ, truly present on the Altar, saying softly with the Priest, *Agnus Dei qui tollis, &c.* striking your Breast modestly. After that, entertain yourself in considering the wonderful Love of Jesus Christ to us, in the Institution of this most holy Sacrament, giving us therein his own most holy Body and Blood, to be the Food of our Souls, and to bring us to everlasting Life. While the Priest
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communicates, endeavour to make a spiritual Communion, and beg of Jesus Christ that you may spiritually receive him into the House of your Soul, and acknowledging your own Unworthiness, strike your Breast, and say the *Domine non sum dignus* with the Priest. At the Post-communion, and when the Priest says the last Collects, join with him and attend to them, saying, with the Clerk, at the End, *Amen*. When the Priest bows down, before he gives the Benediction, do you bow down humbly to receive the Benediction, begging of God, that as the Priest, in his Name, blesses you on Earth, he would vouchsafe to ratify that Benediction here, and give you an eternal Benediction hereafter. When the Priest reads the Gospel of St. *John*, stand up, and reverently attend to it, and at those Words, *Et verbum caro factum est*, kneel down and adore Jesus Christ made Man for our sake.

Mass ended, be not in a hurry to go out of the Church, as if you was tired with what you have been doing. Stay a little while; thank God for the Opportunity of hearing Mass; beg Pardon for all your Distractions and Indevotions, and that he would grant you to receive the Benefits of the holy Sacrifice you have assisted at. I have thus, *Theotime*, endeavoured to satisfy your Desire, and given a brief Method of hearing Mass: You may observe, it is
much

much upon the Plan of pious Mr. *Gother's*, and you may use either this, or that, or any other you may find in any approved Book of Devotion, as you like best yourself. One Thing I must now ask of you.

Theot. O! Sir, you have a right to command any Thing in my Power. Pray, what is it?

Theoph. When you go to hear Mass fail not to remember me, and let me have a Share in your good Prayers. In return, I will reciprocally pray for you.

Theot. I most willingly agree to the Proposal, and now be pleased to accept of my most grateful Thanks for your Goodness, in thus explicating to me the Holy Altar and Sacrifice. With this my Acknowledgment I take my Leave of you, and am your very humble Servant.

Theoph. I am equally your's, *Theotime*, Adieu.

Soli Deo Gloria. Amen.

F I N I S.

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Hearing Mass.



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T H E

P R E F A C E.

THE greatest Sacrifice that has been offered to Almighty God, was that of Christ our Lord on the Cross; where, by the Effusion of his Blood, he cancel'd the Hand-writing that was against us, seal'd our Peace with God, and made such a lasting Provision of Merits and Grace, that whatever Blessings we receive from our Heavenly Father, come to us through him, and must be acknowledg'd the Effects of his Sufferings. By this Oblation of himself in our Behalf he became our Redeemer, and 'tis the Work of our Redemption he still carries on, not ceasing in Heaven to be our Advocate, and even from that holy Sanctuary, into which he is enter'd, applying to us the Merits of his Passion, and offering himself in our Cause for ever. For tho' Christ was crucify'd and died but once, yet the Oblation of Christ crucify'd is eternal, and continues for ever, wherever Christ is present; it continues in Heaven, because he is there; it continues on Earth, because he is on our Altars; so that having once died for us on Mount Calvary, he still offers himself, as having been immolated for us on that

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holy Mount. But whether then on Mount Calvary, or now in Heaven, or on our Altars, the Victim and the Oblation of the Victim are every where the same; it being no other than Jesus Christ, who is both the Oblation and the Offerer, in Quality of Priest eternal, as was foretold in the Psalms: Thou art a Priest for ever, according to the Order of Melchisedech.

This Oblation then being not only a Memorial, but likewise a continual Application of the Merits of Christ's Passion to us, we have great Reason to bless our Redeemer for having made Choice of our Altars, there daily to offer himself to the eternal Father, and perpetuate the Oblation he made of himself on the Cross; and by this holy Expedient of his Love to excite us daily, not only with Gratitude to commemorate his Sufferings, but likewise powerfully move us to use all possible Endeavours for becoming faithful Servants to so good a Master, having there provided us the most effectual Means for obtaining of the Father all those Helps and Graces necessary to so great a Work. In this consists the Substance of our public Liturgy, where Christ is the invisible Offerer and the Priest performs the Ministry, to which he is called. Ministrorum vice sumus, says St. Chrysostom, qui vero hæc sanctificat & transmutat, ipse est (Christus.) We hold the Place of Ministers; but he that sanctifies these Gifts, and changes them, is Christ himself; he that wrought those Things at the last Supper, does what is done here. This great Oblation then thus made by Christ and his Ministers, is the Subject

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of our daily Worship; to this the Faithful are daily called, as having their Part too in this Offering, both in presenting it to Almighty God, and, by means of it, hoping for Blessings from the Divine Bounty: In what Manner they are to assist at it, is the Business of these short Instructions, in which, tho' there be nothing new, yet the Method may still be helpful to all Conditions; to the Ignorant, in giving them some Light into this great Mystery; and to the Well-instructed, by leading them still farther into this Abyss of Power and Goodness, in which the most Advanced have still farther to go.

But while I speak of this Oblation, I am very sensible of its being a Consequence of the real Presence of Christ in the Eucharist, and that there can be no Devotion expected here, but what is built on this Doctrine; and therefore, for the laying a Foundation to this little Work, I think it very reasonable, by Way of Preamble, to clear some Difficulties belonging to this Point; not that I pretend to explain the Manner how Christ is present in this Mystery, but in a Matter, where Reason is at a stand, to make this Wonder credible at least; by laying before it some other wonderful Works of the Almighty, that one Incomprehensible may prepare the Way for another. 'Tis the Method St. Gregory used in explicating the Mystery of Christ's Resurrection and Apparitions, Hom. 26. in Evang. "The Works of God, says he, would not be the Subject of our Wonder, if they could be comprehended by our Reason; nor has that Faith

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“ any Merit, where it has Experience to demonstrate it. These Works then of our Redeemer, which of themselves are above our Reason, must be consider’d by other Works of his; that so what is wonderful may gain Credit from other Things yet more wonderful.” In this manner I shall, without Offence, touch at some Difficulties relating to this Doctrine, and see how far the Works of God will recommend the Truth of this Mystery to our Belief.

I. Then, by what Power is it to be imagin’d, that what was Bread and Wine, can be changed into the Body and Blood of Christ?

By the divine Power, of which we have so many Instances in H. Scripture; that Power by which the Waters were turn’d into Blood, Exod. vii. 20. the Dust into Lice, Exod. viii. 17. Lot’s Wife into a Pillar of Salt, Gen. xix. 26. the Water into Wine, at the Marriage in Cana of Galilee, John ii. 9. that Power which the Devil owned in Christ, Mat. iv. 3. when he said to him, If thou be the Son of God, command that these Stones be made Bread. That Power may be easily conceiv’d sufficient to change the Bread and Wine into Christ’s Body and Blood. ’Tis the Power of God, whom in our Creed we believe Almighty: He who made all Things of nothing, can, whenever he pleases, change one Thing into another. He spoke in the Creation, and all Things were made; he speaks afterwards, and by

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by his Word Things are changed, because he has Power to make Things be what he says they are: As therefore Christ says to the Nobleman, John iv. 50. whose Son was sick at Capernaum, Go thy Way, thy Son liveth; by his Power made him to be as he said he was; so here Christ saying, This is my Body, This is my Blood; his Power and Truth make it to be, what by his Word he says it is. Christ says it, and because we can neither question his Power nor Truth, we therefore believe it to be what he so solemnly asserts it.

II. *How can the Body of Christ be contain'd whole and entire under the Compass of a Piece of Bread or Wafer.*

We don't apprehend Christ's Body to be in the Sacrament after that gross, carnal and corporal Manner, as some of the Disciples seem'd to understand it, when they cry'd out, John vi. 60. This is a hard Saying, who can hear it? but after a more perfect and spiritual Manner of Being. To conceive this aright, you must observe out of St. Paul, 1 Cor. xv. 42, 43. there are two very different Manners of Being proper to a human Body, according to its different States; for it may be either corruptible or incorruptible; mortal or immortal; natural or spiritual. Thus St. Paul, discoursing of the Manner in which our Bodies shall be at the Resurrection, says, v. 53. that then this Corruptible must put on Incorruption, and this Mortal must put on Immortality.

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And, v. 44. It is sown a natural Body, it is raised a spiritual Body. There is a natural Body, and there is a spiritual Body. Now, tho' it be not possible to imagine how a human Body, when it is in its corruptible, mortal, and natural Manner of Being, that is so extended and gross as here it is, can be truly and really contained under the Form of a Wafer: Yet, when this same Body has put on its other more perfect Manner of Being, and is now become incorruptible, immortal, and even spiritual, there is not then that Difficulty of apprehending it; because being now become in its Qualities like a Spirit, and a Spirit requiring no Extension or Greatness of Place for its Being; so neither does a Body, when it is become spiritual. As therefore you can easily conceive, how a Spirit may be really under the Compass of a Wafer, so likewise may it be understood of Christ's Body, which is not imagined to be there in its corporal and natural Manner of Being, but as it is incorruptible, immortal, and a spiritual Body.

By keeping close to this Thought, several other Difficulties may be solv'd, relating to this Subject. For Christ's Body being in the Sacrament according to this perfect Manner of Being, even like a Spirit, it may be apprehended how the Sacrament may be broken without injuring or breaking his Body: As when a Man's Body is broken, or a Limb cut off, the Soul remains still entire, because it is a Spirit, and not subject to such Accidents as these. Thus likewise may it be

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conceiv'd how the Body of Christ may be whole and entire in every Part of the Sacrament, after the sacred Host is divided; as also how it may be in many Places at once: For tho' we cannot easily understand this possible to an extended Body, and in its corporal Manner of Being, there's no such Difficulty in relation to a Spirit, or other Thing in its Manner of Being like a Spirit, because a Spirit has no Dependance on Place, nor is confin'd either to it or by it.

III. *How then is it the same Body of Christ which was born of the Virgin Mary, and crucify'd, since it is so very different from it?*

'Tis the same true and real Body of Christ, which was born and crucify'd, the same, I say, in Substance, but different as to its Manner of Being: As the very same Bodies, in which we now live, shall rise again, the same in Substance, but very different in their Manner of Being, as being then to be glorified, and become immortal and spiritual: Upon which Words of St. Paul, the English Bible, printed at Cambridge, 1629, observes, that however this supposes a Change in the Bodies, yet 'tis not changing the Substance; which Explication being allow'd of in our Case, it clears this Difficulty: And there's Reason enough to admit it, if it be consider'd, how Christ enter'd in amongst his Disciples, the Doors being shut; that he was born without Injury to his Mother's virginal Integrity; that he pass'd thro' the Multitudes more than once, without being seen

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or perceiv'd; in which Instances there are Grounds to believe Christ assumed this preternatural and spiritual Manner of Existence, not only after his Resurrection, when his Body was glorify'd, but likewise before.

IV. *How can this be reconciled with the Senses, for our Seeing and Tasting tell us the Eucharist is Bread and Wine after Consecration; and must not we believe them, since God has given us these very Powers for this End?*

*This must be answer'd by asking another Question. What did Mary Magdalene see at the Sepulchre, Mark xvi. 5. The Scriptures say, She saw a young Man sitting at the Right Side, cloath'd in a long white Robe, and no Question her Eyes told her it was a young Man, from what she saw, and her Ears from what she heard him speak. And after all this Information of her Senses, was it a young Man? No; for, Matt. xxviii. we are assured it was an Angel; and the English Bible now mentioned, in the Margin in Mark xvi. says, It was the Angel of God in the Likeness of a young Man. Now, how is this to be reconciled with the Senses? The same Difficulty may be made in the Dove seen over Christ at his Baptism, and the fiery Tongues over the Apostles at Pentecost. For tho' the Information of Sense in these Cases was, that they were young Men, a Dove, and fiery Tongues; yet you see, our Faith goes otherwise, and we believe they were not in Substance
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what they appeared to be, but an Angel and the Holy Ghost, under those Forms. And if it be examined why we believe there was really an Angel, and the Holy Ghost, and not a young Man, a Dove, &c. the Reason is, because God has revealed it in Holy Writ, and expressly assured us what they were; and therefore upon his Word we make no Difficulty of believing it, notwithstanding all the Information of Sense to the contrary. Thus we do in our Case: Our Senses tell us, as yours do, that the Sacrament appears to be nothing but Bread and Wine, and yet we believe there is really present in it Christ's Body and Blood; because God has revealed it in Holy Writ, and expressly said, It is his Body that was given for us, and his Blood that was shed for us. And are we to be censured for believing what he so solemnly tells us? Some indeed are here greatly concern'd for the Senses, and seem troubled for the questioning their Authority, and not acknowledging their Infallibility; when in Reality we do no more here than others, without the least Difficulty, in the several Instances above mentioned. We have as great a Deference for the Senses, as others, and confess their Authority; but, 'tis true, we have a much greater for God's sacred Word, and the Truth of what he says; and therefore, whenever these seem to interfere, and we have one Sort of Information from the Senses, and another from God's Word, we confess our Resolution of preferring God's Word before the Senses, and own ourselves bound to maintain his

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his Authority and Infallibility rather than theirs: So that if one must give Way, it is evident which it is to be, and likewise on whom our Faith is to depend, that is, on God, rather than Man, on what God says, rather than on the contrary Information of Sense: And this is the Rule followed above, tho' here reproved by some.

But now to reconcile this whole Matter, I think 'tis plain the Senses are not here deceiv'd at all; for the Eyes and Tongue say, in regard of the B. Eucharist, it has the Colour and Taste of Bread and Wine, and this is certainly true, for it has so; here's no Mistake in this: But now, when the Judgment, from this Report made by those two Senses, presently and peremptorily pronounces, It is Bread and Wine, here is the Mistake in this over-hasty Proceeding of the Judgment, which, to pronounce aright, in many Cases is under a Necessity of examining and consulting the Hearing, and taking Advice with this Sense too; and without this, it is most certainly exposed to many gross Mistakes, and must be censured as very rash and precipitate.

This we see it is bound to, in regard of many Things which are natural, especially such as are not very obvious and common, as in Stones and Metals: For how many of this kind do we daily meet with, which, when we have examined with our Eyes, with our Taste and Feeling, we yet know not what they are, and cannot frame a certain and true Judgment of them:

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them: Till, by our Hearing, we are informed from some more experienced Person, what they really are? Here our Eyes may tell us indeed, what the Colour is, and the Tongue what Taste; but if the Judgment should hence pretend to declare with Assurance, what the Things are, how easily might it run into Mistakes; not because these Senses are deceived, but because it takes not its Information from the Sense that is proper in this Case to give it; because it attends to the Report of the Eyes, which is insufficient when it should have regard to the Ears? And now if we turn to such Things, in which Art is concerned, which makes an Alteration beyond Nature, such are the Compounds of the Apothecary, the Chemist, the Perfumer, of almost all Trades in their Kind; nay, even of Cooks too: All these know how to mix and disguise Things with that Art, and give them many Qualities of Colour, Taste, and Smell, which belong not to them, that they are Kinds of Mysteries: And to judge by the Eyes, by the Tongue, by the Touch, or the Smell, would be many times to go out of the Way: And there is no surer Means of avoiding Mistakes, than to hear from the Artist, and from this Sense conclude what they are; and this is not to contradict or lay aside these Senses, but only to consider, which of them is most proper in every Case to inform the Judgment, and follow that.

And is it not thus too, in all those Cases, where God is pleased to intervene with his extraordinary and miraculous Power? We know
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he can change, whenever he pleases, the Nature of Things beyond all human Arts, and make spiritual and infinite Beings appear under material and corporeal Forms. And now, tho' in ordinary Cases our Eyes, &c. give sufficient Direction to our Judgment; yet in such as are the Subject of an extraordinary Power, it is impossible they should give any other Account, than of what they appear to be. But as to the concluding what they really are, as to their Nature and Substance, the Judgment must first consult with what is heard from the Word of God, the Divine, and the Church: And hence it may have such Information for its coming to an Issue, as the other Senses of themselves could never pretend to. Thus, tho' from the Report of the Eyes the Judgment can in ordinary Cases with Assurance pronounce, which is a Dove, or young Man; yet when, by an extraordinary Power, God is pleased to present, under those Forms, other spiritual or infinite Beings, as of Angels, or the Holy Ghost, then must the Judgment call in some other Help, and not proceed by what these see, but by what is heard from Faith and the Word of God, in this Point; and thus only can we judge aright. And why, but because as in Things of Art, the Artist gives the most certain Account, and it would be a Rashness to adhere to the Senses in Contradiction to him; so in Things that are spiritual, and the extraordinary Works of God, 'tis God himself gives the best Direction to the Judgment: It must attend to what it
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bears from him, and not what is seen in the Object: And to adhere to the Eyes, in Contradiction to him, would not be Reason, but Madness.

Is it not Reason then, that in the blessed Eucharist, which the Scripture informs us to be the Subject of a miraculous Power, we should not only enquire what the Eyes see, and Mouth tastes, but likewise what the Word of God, what Faith and the Church declare in this Case; and rather frame our Judgment from what we thus Hear, than from Seeing and Tasting? And this without any Discredit at all to these Senses: For tho' these are to be regarded, about their proper Objects of Colour and Taste, yet when the Question is, What we are to believe, they must give Leave to the Ears to take place; because, as the Apostle says, Faith comes by Hearing. Thus we render to every one their Due; to God, what belongs to God, and to every Sense, in their kind, what belongs to them: But to let our Faith be directed by what we see, rather than by what we hear from God, that we cannot do; because none knows the Things of God, but the Spirit of God.

Thus having given some Light to these Difficulties, which are the common Grounds from whence arise all the Doubts and Disbelief concerning this Mystery, I hope on the one Side it may be an Encouragement to Reason and Sense readily to submit to this Divine Truth; and on the other, be a Means of raising the Devotion of those, who already believe it; that so with
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greater Fervour of Mind and Admiration of God's wonderful Goodness, they may attend to every Part of the great Sacrifice of Christ's Body and Blood daily offered for them on our Altars: For the doing of which in particular, I now proceed to the following Instructions.

Instruc-

Instructions *and* Devotions

F O R

Hearing M A S S.

*What the MASS is: What the best
Way of hearing it.*

*Q. WHAT is the best Way of hearing
Mass?*

A. To accompany the Priest, in offering with him to Almighty God, the Sacrifice of the Body and Blood of *Christ*, under the Forms of Bread and Wine.

Q. *Then 'tis necessary every One should know what the Priest does, for otherwise, how can we accompany him? Pray tell me therefore what that is.*

A. Without this there is no hearing Mass with Profit; and therefore 'tis a Point in which every Christian ought to be well in-

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trasted. You are for this End to imprint well in your Mind, that Priests at the Altar do the same which Christ did at his *Last Supper*, and which he commanded his Apostles and their Successors to do after him, when he said to them, *Do this in Remembrance of me.* In Obedience to which Command, they do what he then did; that is, they take Bread and Wine to the Altar; they bless and consecrate it by the Power here given them, into his Body and Blood, and offer up this holy Victim to the eternal Father in Remembrance of him once offered upon the Cross for our Redemption; *Do this in Remembrance of me.* This it is they do.

Q. Then I see the Mass is, as you have already said, an Oblation of the Body and Blood of Christ, under the Forms of Bread and Wine, made in Remembrance of his Death on the Cross. And is not this what you call a Sacrifice?

A. Yes, it is the Sacrifice of the new Law, in which are fulfilled all the Sacrifices of the Law of *Moses*. And here you will do well to observe, that God has always been worshipped by Sacrifice, as you may see in *Abel*, in the Beginning of the World, and afterwards in *Moses*, when God himself established the Order of Priests and prescribed the Sacrifices, which were all Types of the Sacrifice that was to succeed in the Law of Grace. And therefore as in the old Law there were two Sorts of Sacrifices; one which was offered up *entire*, and wholly consumed on the Altar,
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and was called an *Holocaust*; the other, offer'd and consumed in Part only, the other Part being divided between the Priest and the People, and might therefore be called a *Communion at Sacrifice*: so here in this one Sacrifice is Christ wholly offered up an *Holocaust* for Men; and yet so that both Priest and People partake of the Victim: and thus is the old Law fulfilled in the new, as to all its Parts and Figures.

Q. I am to remember then, that as in the Law of Moses, were offered upon the Altar Birds and Beasts, as Turtles, Oxen, Lambs, &c. These Sacrifices were all abolished by Christ, and in their Place has succeeded by his Command, the Oblation of Christ himself, the true Lamb of God, that takes away the Sins of the World, and this is the Sacrifice of the new Law. Now I can easily apprehend how the Priests are to make this Oblation, because they bless and consecrate the Bread and Wine: But how are the People to do it, whose Office is so different from the Priests?

A. 'Tis the Priest alone that consecrates but 'tis not to be imagined, it is he alone that is to offer the Victim; no, the Mass is the Sacrifice of the whole Church, that is, both of Priest and People; and therefore as the Priest offers it to Almighty God, so ought likewise the People to offer it, both with the Priest and by him. For as in respect of the Consecration, the Priest is the Minister of Jesus Christ, who has given him Power to conse-

crate, and who with him consecrates the Victim; so in regard of the Oblation, the Priest is deputed by God for the People, who with him ought to offer it to God; And this St. Paul hints, *Heb. v. 1. Every Priest being chosen from among Men, is appointed for Men in those Things that belong to God, that he may offer Gifts and Sacrifices for Sins.*

Q. 'Tis the Priest then alone is to consecrate, but the People are to join with him in offering up to Almighty God, the sacred Host and desiring him to accept it. Was not there something of this Method practised in the old Law?

A. Yes, the People having brought to the Priest what was to be offered, did afterwards in time of Sacrifice, while the Priest was at the Altar, offer it there to God by the Hands of the Priest; and on this their own Offering, as well as on the Priests, depended the good Acceptance it was to have with God. Something of this Practice you see, *Luke, i. 9, 10.* where 'tis related, while *Zacharias* was burning Incense at the Altar, the whole Multitude of the People were without in Prayer, *viz.* in the Body of the Temple. Thus in all their Sacrifices the Office of the Priests was to offer them at the Altar, while the People assisting at the Oblation, at the same Time offered them to God, by the Hands of those his Ministers, either for the Remission of their Sins, for a Thanksgiving, &c. And thus in our Christian Sacrifice, ought the People ever to join with the Priest, in offering it to Almighty God. This

This Method was earnestly recommended by St. *Chrysestom* to the Faithful of his Time, *Hom. in 2 Cor.* exhorting them to bring an earnest Attention with them, to the Celebration of the dreadful Mysteries, and to consider that Priests and People make up but one Body; that therefore they ought to join with one another, and not to cast off all from themselves, and throw it wholly upon the Priests. The same is urged by the learned *Roderigus*, *Par. 2. tr. 8. c. 15.* where he says, that tho' it be the Priest only that speaks, and with his Hands offers this Sacrifice, yet all the Faithful offer it likewise with him; which being supposed I declare, says he, the best Method of hearing Mass is to go on jointly with the Priest, offering up the Sacrifice and doing as much as may be, the very same that he does; making this Account with ourselves, that we all will meet there, not only to hear Mass, but likewise to make and offer up the Sacrifice together with the Priests; for in Reality and in Truth the Thing is so.

Q. Well, but does the Church require this of the People?

A. That this is imported in *hearing Mass* may be plainly seen in the Liturgy itself, throughout which it is manifest, the Sacrifice there offered is *common*, and that the People are to offer it with the Priest.

In the Beginning of Mass, you see the *Publick Confession* is made by the People, as

well as the Priest. The *Kyrie Eleisons* are said by both. The *Gloria in Excelsis* is said aloud and all in the plural Number, as including the People. Before every Prayer is said *Oremus*, whereby the Priest calls on the whole Assembly to join with him. The *Epistles*, *Gospels* and *Creeds*, are said in a low Voice, to shew they belong to all present.

As to what follows, tho' said in a low Voice, 'tis plain the People are concerned in it. In the *Oblation* of the *Bread*, the Priest mentions himself and all present. In the *Oblation* of the *Wine*, he says in the Name of all, *We offer to thee, O Lord, &c.* He repeats the same in the following Prayer; and after washing his Fingers he prays thus, *Receive, O Holy Trinity, this Oblation we make thee, &c.* And then turning to the People he says, *Brethren pray that my Sacrifice and yours, may be acceptable in the Sight of God, &c.* And then calls on all to join with him in Thanksgiving, requiring them *to lift up their Hearts, and give Thanks to God.*

In the *Canon*, all is expressed in the plural Number; as in the first Prayer, *We humbly beseech thee, to accept and bless these Gifts and Sacrifices we offer thee.* In the Second, *Be mindful, O God, of thy Servants, and of all here present, for whom we offer, or who offer to thee this Sacrifice.* In the third and fourth the People are included with the Priest.

And thus still he goes on after the Elevation, *Wherefore we thy Servants, and also thy*
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holy People, mindful of thy Passion, &c. And so in all the following Prayers; We humbly beseech thee, &c. And to us Sinners, &c. Deliver us from all Evils. Lamb of God have mercy on us, &c.

Thus considering the whole Liturgy, 'tis evident the Mass is a Sacrifice common both to Priest and People; and while we behold the Spirit of Christ and his Church in the Institution of it, it may be easily concluded, the Manner of assisting at it, which is most conformable to this Spirit, must necessarily be the best.

On which Grounds it follows, that as many of the Faithful, as desire to conform to this Spirit of the Church, when they go to Mass, ought to go with the Intention of offering to Almighty God, with the Priest, this great Sacrifice of the Body and Blood of Christ, and consequently be very careful to accompany him, if not in all, at least in the principal Parts, that so by this Means they may more effectually partake of the fruits of it.

Q. I don't see this is the general Method of the Faithful, for they seem to understand that the making the Oblation belongs only to the Priest; and their Part is only to assist at it with Devotion, that so they may have some Share in its Effects, and in the Prayers there said by the Priest; for this End we see some saying their Beads all the Time of Mass, others their Morning Prayers, others the Offices of the Day, or some private Devotion and but with very little

Regard to what the Priest does; and is not this very far from what you speak of?

A. 'Tis different, but yet I question not, but as many as are there with their Souls truly raised to God, partake in some Degree both of the Offering, and of the Effects of this holy Sacrifice; and therefore, without condemning their Devotions, I only propose a Method, which is judged the best, and may be most for our spiritual Advantage; such as is generally observed by as many as perfectly understand their Duty and would be followed by others were they better instructed. For this End I make it here my Request, to the Generality of *Catholicks* not to content themselves with some *general Notions*, concerning the Mass, but to take Pains themselves, and engage some charitable Friend to give them a more particular Instruction, and make them sensible of the true Nature of it and all its Parts, that so they may lose none of those Advantages otherwise to be reaped in this divine Instruction; and that thus may be avoided many prophane Indecencies and irreligious Levities, too often seen at that holy Time and which most certainly arise from a Want of due Knowledge and Instruction of what is there done, and of what is their Duty to do.

And now as to those, who, in Time of this divine Sacrifice, are wholly taken up in saying the *Rosary*, or other *particular Devotions*, I only desire them to remember
they

they have a great Part in the Sacrifice there offered; that it belongs to them to offer it to Almighty God with the Priest; as likewise in some Manner to partake of the Victim: that since their heavenly Father has called them to so great a Dignity, they would spare so much Time from their private *Devotions*, as to comply with this greater Duty, than which, none can possibly be more acceptable to God. And therefore if they cannot be persuaded to change their Method that they would make such Interruptions, at least, in their other Prayers, as may give them Liberty in some Degree to perform this; that is, lay them by at the more essential Parts of the Mass, to which they ought to give their Attention.

Q. Well, I understand you now, that the Mass is the Oblation of the Body and Blood of Christ, made to Almighty God, that the Priest is deputed to consecrate and make this Oblation, and that the People are likewise to offer it with him. But now you must tell me in what Manner they are to do this.

A. I'll shew you the best Method I can: but I must first lay before you the chief Ends for which this Sacrifice is to be offered by all Christians.

Of the Principal Ends, for which the Sacrifice of the Body and Blood of Christ is to be offered: And of the General Dispositions in the Offerers.

1. **T**HE first Duty of a *Christian* is to render to God that supreme Honour and Worship which is due to him as the Sovereign Being. And this being not possible to be more effectually done, than by offering to him the Sacrifice of his only Son; insomuch as this is an Oblation of infinite Value, being God equal to himself; therefore it is that the first and principal End of every Christian in going to Mass, ought to be to acknowledge God the Supreme Being, and give him that Honour and Worship, which is due to him alone.

2. Another principal Duty of a *Christian* being to give Thanks to God for all his Blessings, and there being no more acceptable Offering, we can make him, than of his only Son, in whom he is well pleased; therefore it is, every *Christian*, in going to Mass, ought to remember, that another principal End is, to offer to Almighty God this Sacrifice of his only Son, in Acknowledgment and Thanksgiving for all Benefits and Blessings received whether general or particular, publick or private.

3. Since in the Mass is offered to God the same Body and Blood of *Christ* which being sacrificed on Mount *Calvary* were a full Satisfaction for Sin; therefore it is that the daily

daily Oblation of the same on our Altars renders God propitious, by being a daily Application of the Merits of his Son's Passion, and moves him to grant Grace, and the Gift of Penance, in order to the Remission of the greatest Sins; and for this End every *Christian* going to Mass, ought to lay before the Father *the Merits and Passion of his only Son who is there offer'd, with a firm Hope of obtaining thro' him, that Grace, which may be the effectual Remedy of all his Offences*

4. This Oblation of the Body and Blood of *Christ*, being thus a Means of daily laying before the eternal Father, the infinite Value of his Son's bitter Passion; therefore it is a daily Application of the Merits of *Christ* to us, likewise for the Relief of our Necessities, and the obtaining new Graces and Blessings for us: and for this Reason, every *Christian*, in going to Mass, ought to offer it to Almighty God *for the obtaining all Blessings, whether temporal or spiritual, whether for himself, Friends, Governors, or Church; and for the Remedy of all Miseries and Necessities, publick or private.*

These are the *four principal Ends*, for which all the Faithful ought to offer up the holy Victim *Christ Jesus*, in the Mass, to the eternal Father, for his greater Glory, and their Good; ever remembering besides, in this Oblation, to renew daily the Memory of *Christ's* Death and Passion, as he himself commanded.

Q. So then as often as the Faithful go to Mass, they ought to join with the Priest and offer up the Body and Blood of Christ. 1. For the giving supreme Worship to God. 2. In Thanksgiving for all Benefits. 3. For the obtaining Pardon of their Sins. 4. For the procuring new Graces and Blessings, and even in Remembrance of Christ's Passion. Is there any Thing more on that Subject?

A. Only my Request again to all Catholics, so seriously to reflect on these general Ends, for which they go to Mass, as to let this be a Means of regulating their Devotion, of raising their Spirits to God and keeping up that true Christian Behaviour and Reverence, as seem absolutely necessary for those who desire to discharge themselves well of these great Duties.

Q. How do you mean in Particular?

A. That while Christians in the Mass offer to Almighty God the Body and Blood of Christ, thus to pay Sovereign Homage to him they would look on Christ on the Altar, as their Model, and there consecrate themselves daily to God, by making a Sacrifice of their Body and Souls according to that Pattern before their Eyes, and there heartily endeavour to give Honour to God, by offering not only Christ but themselves likewise to him.

2. That as often as they offer Christ in Thanksgiving to God for all his Benefits, they would likewise join themselves to that Sacrifice and make an Oblation of their own
Hearts

Hearts to God; remembering the best Acknowledgment on their Part, of Blessings received, is a true Christian Life, and the employing all that to his Honour, which has been the Gift of his Goodness.

3. That in offering *Christ* on the Altar as a *Propitiation* for their Offences, they would remember, that Christ there offered became a Remedy for Sin, by presenting himself to the eternal Father, to suffer whatever Punishment his Justice should appoint, for the making due Satisfaction for the Transgressions of Men: And consequently if they desire to partake of the Effect of this Oblation, in the Pardon of their Sins, they would there present themselves before the Altar, in the *Spirit of Penance*. 1. Humbling themselves at the Sight of their Offences, with a contrite Heart; beseeching God to grant them a sincere Repentance. 2. Offering themselves according to the Example before them, to suffer whatever God's Justice shall determine. And, 3. Resolving, that as they offend daily, so their Life shall be a *daily and continual Penance*; not doubting but Christ's infinite Satisfaction shall be thus effectually applied to them, and supply all their Defects.

4. That in offering Christ on the Altar for the *obtaining new Blessings*, they be careful to put up all their Prayers to God *in his Name*; depending entirely on Christ as their Redeemer, as their Mediator, and as their Head; and putting themselves in such a Disposition of
Soul,

Soul, that they be truly his Members, and desire to live by his Spirit.

Thus if the Faithful present themselves before the Altar in this Manner, to offer up that holy Victim, Christ Jesus, to his eternal Father, it will most certainly be for God's Honour, and the great Advantage of their own Souls. For if they think nothing of these *interior Dispositions*, but run to Mass out of Custom; without any Concern of thus raising up their Thoughts to God, or applying them, as the Nature of this Sacrifice requires; being there in a formal Way, like so many Statues, without praying or thinking, I can't tell what Benefit they expect, or even what they do there. And then for many others, who, in that lazy Posture of kneeling on one Knee, seem to be paying their Duty to some Demi-god; others who are gazing and staring about; others who are prophanelly whispering and conversing; others in their Vanities, and even in the State of Sin, with more still of this Kind; what can I say of them, but that they abuse or neglect the Blessings of Heaven; make void the Designs of Mercy, and dishonour God in that divine Institution, which was ordained for the giving him the highest Worship? Can these hope to obtain Pardon of their Sins, through that Holy Victim, who in the Time of its offering are giving new Provocations to Heaven, in the Addition of their Sins; or, who think so little of Repentance, that knowing them-

themselves to be in a wicked State they are resolved to go home as they came? Will God accept this Offering from them, in the Odour of Sweetness, who has declared he will receive no Sacrifice from polluted Hands? Certainly, there is little Ground to flatter them with such Hopes: They have more Reason to consider, what Part of that Company they resemble which surrounded Christ upon the Cross; for as, when he was nailed to the sacred Wood, there wanted not some, who reproached and blasphemed him in his Sufferings; so here, being now offered an unbloody Victim, 'tis not without some, who by their irreligious Behaviour and criminal Lives, like those wicked *Jews*, cast out Blasphemies against him; who are yet so much worse than they, inasmuch as their Knowledge and Belief is an Aggravation of their Crime, beyond that of the *Jews*, who had Ignorance to plead for them, in knowing not what they did.

Q. Then I see, to run to Mass and see it ended, is not sufficient to partake of the Effects of it, unless a Person be careful to assist there with great Attention, Application and Devotion. What then will become of many that think not of this?

A. 'Tis every one's Duty to be informed and instructed in such Obligations as belong to their State, as to do them well, and if they are wanting in this, they have so much to answer for. Now a little Reason is
sufficient

sufficient to make them sensible of it. For if they once reflect, that in going to Mass they go to honour God, to thank him for his Benefits, to beg Pardon for their Sins, to pray for new Blessings, and to commemorate the Death of Christ, does it not immediately appear, that a religious Behaviour, a sincere Devotion and Repentance, are the most suitable Dispositions for those that come to offer to God the very same Victim which was sacrificed for their Sins upon Mount Calvary.

Q. I see the Reason of what you say, and wish all duly considered it, for their own Good. But having now understood the principal End, and general Dispositions, with which we are to hear Mass, you must now comply with your Promise, and lay before me an easy Method for the joining with the Priest in making this Oblation.

A. That I will do; but you must give me Leave to speak to more than yourself: For there being, amongst the Faithful, Persons of very different Capacities, some that understand little, others that are better instructed, there is no one Method proper for all; and for this Reason I intend to propose three, answerable to the three different Degrees or Orders, in which all the Faithful may be ranked. One for young Beginners, who being wholly Strangers to this Publick Service of the Church, desire to be instructed in it: Another for the Generality of Catholics, who by Education or Practice are better acquainted

ed with it: A third for such whose Learning, Piety or Parts, raise them something above the rest: And a fourth may not be improper, for such as are *absent*: And thus I shall include the whole Body of the Faithful.

First Method of hearing M A S S, for young Beginners.

Q. WHAT Directions do you give to such who as yet know nothing of the Mass, and desire to be instructed in it? What would you have them do at first, when they are present at it?

A. My Advice is, that at first, when they go to Mass, they would for the first eight or ten Days use no Book at all; but bend their whole Endeavours to observe what the Priest does, by only looking on. By this Means, in a Week or Fortnight (it being every Day the same) they will begin to observe the more remarkable Parts of it: As,
1. The removing of the Book. 2. The uncovering the Chalice. 3. The putting Wine into the Chalice. 4. The lifting up the Host and Chalice. 5. The Priest Receiving. 6. His giving the Benediction, &c.

Having observed something of this, it will be then a great Help to have some charitable Friend kneel by, and inform them how these Parts are called, or what is then done; but so, as not to burthen them with too much at first. They may let them know
when

when the Priest says the *Confiteor*, or publick Confession: That at the first Removal of the Book is read the *Gospel*: At the uncovering the Chalice, or putting Wine into it, is the *Offertory*: At the lifting up the sacred Host and Chalice, is the *Elevation*: When the Priest receives, is the *Communion*, &c. By this Means, being thus acquainted with what is thus done, and the *Names* by which these Parts are called, they will soon be fit to use Books of Devotion, and say the Prayers proper, as in them directed by their Titles over them, and by these be prepared to understand all the rest.

Being come thus far, it may be proper here again to inform them, as before, that the Priest at Mass consecrates the Bread and Wine into the Body and Blood of Christ: That he offers this Holy Oblation to God, for his Honour and Glory, for the Good of his own Soul, and of all present. That the Priest knowing how unworthy he is to perform this solemn Action, dares not approach the Altar, till by saying the *Confiteor* he has first humbled himself in the Confession of his Sins before God: And that since the People are to join with the Priest in offering to God the Body and Blood of his only Son, 'tis but reasonable they should likewise humble themselves with the Priest, in the Confession of their Sins, by saying the *Confiteor* with him, or some other Prayer answerable to it, in the true Spirit of Humility and Contrition. At

At the C O N F I T E O R,

*That is, in the very Beginning of the Mass,
when the Priest stands bowing down, before
he goes up to the Altar; the People may say
the same with him, or as follows,*

O Lord God, Father Almighty, I confess to thee in the Presence of thy holy Angels and blessed Saints, that I have provoked thy Anger, by committing Evil both negligently and wilfully: In thy Sight I have sinned; Lord, I have sinned: I acknowledge my Iniquity: But thou, of thy Goodness, hast promised Pardon to those that truly repent. Wherefore, behold I now bow down before thee, and heartily detesting all my Wickedness, with the penitent *Publican*, I thus humbly implore thy Mercy: O God be merciful to me a Sinner; deal not with me, I beseech thee, according to my Iniquities, nor reserve me for everlasting Punishments; but, according to the Multitude of thy tender Mercies, save thy unworthy Servant, that I may serve thee all the Days of my Life, and join with all the Powers of Heaven to praise thee, to whom belongs all Honour and Glory, and Adoration for ever.
Amen.

When

When the Priest goes up to the Altar.

ALmighty and everlasting God, look down, I beseech thee, on thy Servants here met together in the same Spirit and Faith; and mercifully give ear to the Prayers now offered at thy Altar in our Behalf. And as for me in particular, grant me Pardon of all my past Offences, give me a new Spirit, that I may carefully observe my own Ways, diligently reform whatever is corrupt and sinful, and courageously resist all the Enemies of my Salvation. Give me Patience in all Difficulties, Charity to forgive all Injuries, Constancy to perform all Duties. Be thou ever with me, direct and govern me, both as to Soul and Body, for behold I now deliver whatever belongs to me into thy Hands: Let me therefore be thine now and for ever.

At the G O S P E L,

That is, when the Book is removed to the other Side of the Altar, and all the People stand up.

LORD Jesus Christ, who camest from Heaven to instruct us in all Truth, and continuest still daily to teach us by the holy Gospels, and the Preachers of the Word, grant me

me Grace, that I may be wanting in no Care necessary for my being instructed in thy saving Truths: Let me be as industrious in my Soul's Concern, as I am for my Body, that while I take Pains in the Affairs of this World, I may not, through Stupidity or Neglect, let my Soul starve and perish everlastingly. Let the Rules of the Gospel be the Direction of my Life, that I may not only know thy Will but likewise do it, that I may observe thy Commandments, and resisting all the Inclinations of corrupt Nature, only follow thee, who art the Way, the Truth, and the Life: For thus only can I be truly thy Disciple; and thus only, O Jesus, canst thou be my Master.

At the O F F E R T O R Y.

That is, when the Priest uncovers the Chalice, and offers up the Bread, on a little Plate, and putting Wine into the Chalice, offers that likewise in the Middle of the Altar.

THE Priest now offers to thee, O God, the Bread and Wine, which are to be bless'd and consecrated into the Body and Blood of thy only Son: He offers to thee the Holy Victim, Christ Jesus, which he desires thee to accept for thy Honour and our Good. I likewise, thy unworthy Servant, join with him in making this Oblation to thee, desiring thee to accept it in Memory of that free Oblation

tion, which our dear Redeemer made of himself to become a Sacrifice for our Sins. And as for myself, behold I now offer my Body and Soul, and all that belongs to me, with these Gifts, upon thy Altar, heartily beseeching thee, that by thy Grace it may be all sanctified this Day, and consecrated to thy Service and Glory. Lord, I confess I am a Sinner and Nothing; but give me now thy Blessing, and I shall be thine for ever.

When the Priest has washed his Hands at the Corner of the Altar.

LORD Jesus, 'twas thy infinite Love for Man, and Desire of his Salvation, which moved thee to leave us thy Body and Blood to be daily offered on our Altars: that so we might have a perpetual Memorial of thy most sacred Passion, and by laying before the Father the infinite Value of thy Sufferings, we might powerfully move him to grant us all Blessings necessary for our Salvation.

Behold then, according to thy holy Ordinance, I now join with the Priest in offering this holy Sacrifice, in Remembrance of thy Passion and Death on the Cross. I humbly offer it to the Eternal Father, in Adoration of his Sovereign Majesty, and in Acknowledgment of his Supreme Being; I offer it him in Thanksgiving for his Blessings bestowed on me and his whole Church; I offer it him, that in Virtue of thy Sufferings on
the

the Cross, I may obtain Pardon of all the Offences I have committed against him, and that thro' the infinite Value of thy Merits I may receive all those Helps, which are necessary for my Well-being here and hereafter.

Moved likewise by the grateful Oblation of this spotless Lamb, and the Memory of his Passion, I beseech thee, O God, to pour forth thy Blessings on thy Church, on this Nation, on my Friends and Benefactors; shew Mercy likewise to my Enemies, be found by those that seek thee; comfort the Afflicted, and reclaim all Sinners from their evil Ways, and help all according to their different Necessities.

At the ELEVATION,

That is, just in the Middle of the Mass, when the Priest, having consecrated, lifts up first the sacred Host, and then the Chalice over his Head, in Memory of Christ being lifted up on the Cross.

I Adore thee, O Jesus my Redeemer, who wast crucified for the Sins of Men. I confess thee to be the Son of the living God: Thou wast once lifted up on the Cross, and now, in Memory of thy Passion, is thy Body and Blood daily offered up under the Forms of Bread and Wine. Have Mercy on me, dear Jesus, and grant that thy Sufferings and Death may not be lost on me, thro' my Wickedness or Neglect. This thy
sacred

sacred Blood was shed for my Redemption. O grant by this thy Mercy, I may rather chuse to lay down my Life, and shed my Blood, than wilfully offend against thy infinite Goodness.

At the ELEVATION,

They may go on praying thus :

I Love thee, dear Jesus, the Saviour of my Soul, who diedst on the Cross a Sacrifice for the Sins of the whole World. I most firmly believe, that by Virtue of Consecration, thou, Lord, true God and true Man, art really present in a most wonderful Manner on the Altar. I believe thou art here present, who art the assured Hope, and only Salvation of Sinners ; who art the sovereign Remedy of all our Necessities, the Comfort in our Troubles, and Support in our Distress.

Hallowed be thy Name, my sweet Saviour Jesus Christ, and may all Creatures give thee Praise, for that infinite Love which brought thee from Heaven to offer up thyself on the Cross for our Redemption.

Hallowed again be thy Name, most blessed Jesus, for that infinite Love which moved thee to leave us in this venerable Sacrament thy Body and Blood under the Forms of Bread and Wine, so to become our daily Oblation, and renew in us the Memory of thy Death and Passion.

Lamb

Lamb of God, that takest away the Sins of the World, have Mercy on us and grant us thy Peace. Look on us with the Eyes of Compassion and heal all our Infirmities. Behold I am miserable, weak and subject to sin, but if thou wilt, thou canst make me whole: Heal me then O Lord, and I shall be healed. Be now to me a Saviour, and give me thy Grace, whereby I may conquer all my evil Inclinations, and serve thee more faithfully to the End of my Life.

Refresh my Soul with this spiritual and heavenly Food, and strengthen me continually with thy Assistance, that neither in Life nor Death I may depart from thee, nor ever be deprived of thy Grace and Blessing, who livest and reignest with God the Father, in the Unity of the Holy Ghost, One God, world without End. *Amen.*

At the C O M M U N I O N,

That is, when the Priest communicates and receives the Body and Blood of Christ.

NOW the Priest receives this holy Banquet; but as for me, I am unworthy to partake of it: I am most unworthy Lord, thou shouldest enter under my Roof; but since by thy Word thou wast pleased, even absent to heal the Centurion's Servant, speak now the Word and my Soul shall be healed.

I acknowledge thee to be the Bread of Life who camest down from Heaven to be the Food

of our Souls; and that whoever eats of this Bread, shall live for ever: I wish I were truly disposed to partake of it as I ought, that so my Soul might be refreshed and comforted. Despise not, I beseech thee, this my Desire; and tho' I am frail and weak, yet still let my Soul be sensible of thy Sweetness; come then Lord, and command that my sinful Soul may be healed, preserve me from all Temptation and from the Dangers of my own Weakness, and abide with me for ever.

At the B L E S S I N G,

That is, when the Priest at the End of the Mass, maketh the Sign of the Cross with his Hand over the People.

MA Y the Blessing of Almighty God, Father, Son and Holy Ghost, descend upon me, and keep me for ever. And thou, O heavenly Father, pardon, I beseech thee, all my Distractions and Negligence in this Time of Prayer. I offer thee the infinite Merits of thy Son's bitter Passion to supply all my Defects and beg of thee through him to grant me that Grace whereby I may be enabled to serve thee all my Life. I here purpose this Day to watch over myself, and especially to avoid those wonted Failings, into which I so easily fall; and for all the Actions of this Day, I here consecrate them to thy Service and to the Honour of thy Name;

Name; for thou art my Lord, and if I live not to thee, I shall be for ever miserable: be with me therefore my *Jesus*, and protect me for ever. *Amen.*

Q. *W H E N a Person understands indifferently well so far, what is he to do still, to improve himself and know farther?*

A. I would have him be attentive still to other Parts of the Mass, and endeavour to know the *English* of some Expressions which being used every Day, he may soon learn with a little Care, and they will be very helpful in order to perfect him in a true Understanding of the Whole: such are these which follow.

- 1 *Kyrie eleison.*
- 2 *Christe eleison.*
- 3 *Gloria in excelsis Deo.*
- 4 *Dominus Vobiscum.*
- 5 *Et cum Spiritu tuo.*
- 6 *Oremus.*
- 7 *Deo Gratias.*
- 8 *Gloria tibi Domine.*
- 9 *Laus tibi Christe.*
- 10 *Credo in unum Deum.*
- 11 *Et Homo factus est.*
- 12 *Orate Fratres.*
- 13 *Per omnia Sæcula Sæculorum.*
- 14 *Sanctus, Sanctus, Sanctus.*
- 15 *Sursum Corda.*
- 16 *Pater noster.*
- 17 *Et ne nos inducas in Tentationem.*
- 18 *Sed libera nos à Malo.*
- 19 *Pax Domini sit semper vobiscum.*
- 20 *Agnus Dei qui tollis peccata Mundi, mise-
rere nobis.*
- 21 *Domine non sum dignus ut intres sub Tectum
meum sed tantum dic Verbo, & sanabitur
Anima mea.*
- 22 *Ite, Missa est.*
- 23 *Benedicamus Domino.*
- 24 *Requiescat in Pace.*
- 25 *Benedicat vos omnipotens Deus, Pater, &
Filius, & Spiritus Sanctus.*
- 26 *Et Verbum Caro factum est.*

- 1 Lord have Mercy upon us.
- 2 *Christ* have mercy upon us.
- 3 Glory be to God on high.
- 4 The Lord be with you.
- 5 And with thy Spirit.
- 6 Let us Pray.
- 7 Thanks be to God.
- 8 Glory be to thee O Lord.
- 9 Praise be to thee, O *Christ*.
- 10 I believe in one God.
- 11 And he was made Man.
- 12 Brethren, pray.
- 13 World without End.
- 14 Holy, Holy, Holy.
- 15 Lift up your Hearts.
- 16 Our Father.
- 17 And lead us not into Temptation.
- 18 But deliver us from Evil.
- 19 The Peace of our Lord be always with
you
- 20 Lamb of God, that takest away the
-Sins of the World, have Mercy on us.
- 21 Lord, I am not worthy thou shouldest en-
ter under my Roof; say but only the
Word and my Soul shall be healed.
- 22 Depart, Mass is done.
- 23 Let us bless our Lord.
- 24 Let him rest in Peace.
- 25 Almighty God, Father, Son, and *Holy*
Ghost bless you.
- 26 And the Word was made Flesh.

The Ordinary of the Mass.

The Priest, at the Foot of the Altar, begins thus ;

*In the Name of the Father, and of the Son,
and of the Holy Ghost. Amen.*

P. *I will go to the Altar of God.*

A. *To God who rejoices my Youth.*

P. *Judge me O God, and discern my Cause
from the Nation not holy ; from the unjust and
deceitful Man deliver me.*

A. *Because*

When a Person by Industry and Observation is come to understand thus far, he ought by Degrees to take notice of these Parts of the Mass; as when the *Kyrie eleison* is said, when *Credo in unum Deum*, or the *Credo*; when *Orate Fratres*, when the *Preface*; when *Sanctus, Sanctus*, when the *Canon* begins; when the Priest makes the *Mementos*; when he says the *Pater noster*; when *Agnus Dei*; when *Domine non sum dignus*; when *St. John's Gospel*; which may be done in a short Time, with the Help of some charitable Friend kneeling by: and then it may be proper to look over the whole Mass and see the Method of it, and thus fit himself for it with a distinct Application to every Part as here follows, translated from the *French*, tho' with some considerable Alterations and Additions.

Second Method of hearing Mass, by accompanying the Priest in every Part of it; and proper for such as are well instructed.

People.

The People may answer the Priest as is set down in the other Page, or say as follows:

In the Name of the Father and of the Son, and of the *Holy Ghost. Amen.*

I will draw near thy Altar, O my God, there to gain new Strength and Vigour to my Soul, and by thy Grace separate me from those Unbelievers who have no Trust in thee.

A. Because thou art my God, my Strength, why hast thou rejected me? And why do I go sorrowful, while the Enemy afflicts me?

P. Send forth thy Light and Truth; they have conducted and brought me to thy holy Hill and to thy Tabernacle.

A. And I will go to the Altar of God, to God who rejoices my Youth.

P. I will praise thee on the Harp, O God, my God; Why art thou sorrowful, my Soul, and why dost thou trouble me?

A. Hope in God, because I will still praise him; he is the Salvation of my Countenance and my God.

P. Glory be to the Father and to the Son, and to the Holy Ghost.

A. As it was in the Beginning, is now and ever shall be, World without End. Amen.

P. I will go to the Altar of God.

A. To God, who rejoices my Youth.

P. Our Hope is in the Name of our Lord.

A. Who made Heaven and Earth.

The Priest bowing down, says the Confiteer.

I Confess to Almighty God, to the Blessed Virgin Mary, to the blessed Michael the Arch-Angel, to the blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you Brethren, that I have very much sinned in Thought, Word and Deed, thro' my Fault, thro' my Fault, thro' my most grievous Fault, Therefore I beseech the blessed Virgin Mary, blessed

That Grace which comforts me, when the Remembrance of my Sins afflicts and casts me down.

That Grace which lets me know there's an everlasting Refuge in thy Goodness, and that thou art ready to forgive even our greatest Sins, as soon as we sincerely acknowledge them.

The People may say the Confiteor, after the Priest, or as follows:

I Confess then and acknowledge, O my God, not only to thee, to whom the Secrets of my Heart are already known, but also to that sacred Assembly of Saints which are eternally blessed with thy Presence, and to all about me that are here present groaning under the Burthen of Sin; that I have infinitely offended thee in my
C 5 Thoughts.

blessed Michael the Archangel, blessed John Baptist, the holy Apostles, Peter and Paul, and all the Saints and you Brethren, to pray to our Lord God for me.

A. Almighty God be merciful to you, and forgiving you your Sins, bring you to Life everlasting. R. Amen.

Then the Clerk, in the Name of the People having said the *Confiteor*, the Priest prays as follows for them.

ALmighty God be merciful to you, and forgiving you your Sins, bring you to Life everlasting. R. Amen.

Almighty and merciful God, grant us Pardon, absolution and Remission of our Sins. R. Amen.

P. Looking towards us, O Lord, thou wilt give us Life.

A. And thy People will rejoice in thee.

P. Lord shew us thy Mercy.

A. And grant us thy Salvation.

P. Lord hear my Prayer,

A. And let my Cry come to thee.

P. Our Lord be with you.

A. And with thy Spirit.

The

Thoughts, in my Words, and in my Actions; and that nothing but thy infinite Mercy can equal my Sins; Therefore I beseech those Favourites of Heaven, that are always attending thy Divine Majesty, to intercede for me: And first that glorious and perpetual Virgin, thy ever blessed Mother; then thy pure and holy Angels, and all thy Saints who are inflamed with divine Charity; and lastly, all those, who here below are endeavouring, tho' at a Distance, to follow their great Example.

After the Confiteor.

O My God, who hast commanded us to pray for one another, and in thy holy Church hast given even to Sinners, the Power of absolving from Sin; receive with an equal Bounty the Prayers of thy People for the Priest, and those of thy Priest for the People.

The Priest going up to the Altar, says in a low Voice :

TAKE from us our Iniquities. we beseech thee O Lord, that we may be worthy to enter into the Sanctuary with a clean Heart ; thro' Christ our Lord. Amen.

Being come up to the Altar, he kisses it saying :

WE beseech thee, O Lord, by the Merits of those Saints whose Relicks are here, and of all the Saints, to forgive us all our Sins. Amen.

The Priest goes to the Book, and having read two or three Verses of the Scripture, called the *Introit of the Mass*, which being every Day proper or different, cannot be set down, he then goes to the Middle of the Altar, and says:

P. Kyrie eleison.	}	Lord have Mercy on us.
A. Kyrie eleison.		
P. Kyrie eleison.	}	Christ have Mercy on us.
A. Christe eleison.		
P. Christe eleison.	}	Lord have Mercy on us.
A. Christe eleison.		
P. Kyrie eleison.	}	Lord have Mercy on us.
A. Kyrie eleison.		
P. Kyrie eleison.		

The

When the Priest is going up to the Altar.

UNite, O Lord, our Hearts and our Wills,
and remove from us every Thing that
may any Ways make us unfit for our appear-
ing in thy Sanctuary.

Tho' we are unworthy of ourselves, yet
our Comfort is, we are the legitimate Poste-
rity of those blessed Saints whose sacred Re-
licks are placed near thy H. Altars: Grant
then, thro' their Prayers, what thou may'st
justly refuse us thro' the slothful Tepidity of
ours, and forgive us all our Sins.

At the Introit,

Or when the Priest goes first to the Book.

GRant, Lord, we may be truly prepared
for the offering this great Sacrifice to
thee this Day; and because our Sins alone
can render us displeasing to thee, therefore
we call aloud to thee for Mercy.

At the Kyrie eleison.

HAve Mercy on me, O Lord, and for-
give me all my Sins; and tho' I have
nothing of my own to move thy Good-
ness, yet let my Importunity prevail: Have
Mercy on me, O Lord, have Mercy on me.

At

Then he begins *Gloria in Excelsis Deo*, as follows ;

GLORY be to God on high, and Peace on Earth to Men of Good-will. We praise thee, we bless thee, we adore thee, we glorify thee, we give thee Thanks for thy great Glory, Lord God, Heavenly King, Father Almighty. Lord Jesus Christ, the only begotten Son, Lord God, Lamb of God, Son of the Father, who takest away the Sins of the World, have Mercy on us; who takest away the Sins of the World, hear our Prayer; who fittest at the Right-hand of the Father, have Mercy on us; for thou only art holy; thou only art our Lord; thou only, O Jesus Christ, together with the Holy Ghost, art most High in the Glory of God the Father. Amen.

He turns to the People and says :

P. Our Lord be with you.

A. And with thy Spirit.

Then goes to the Book, and having said *Oremus*, Let us pray, he begins the Collects, or Prayers of the Day; which being every Day different, cannot be here set down.

Place of the Collects.

The

At the Gloria in excelsis.

THE Glory, O my God, which may any Ways be proportion'd to thy Greatness, can only be paid thee in Heaven; my Heart, however, desires to give thee what Homage it can upon Earth: And therefore with this thy Servant at the Altar, and the whole Congregation, I praise thee, I bless thee, I adore and glorify thee, and give thee Thanks, Almighty *Father*, Eternal *Son*, and *Holy Ghost*, most high God and only Lord. All I expect is from thee, and I desire no longer to live, than I am to live in thy Service.

When the Priest turns to the People, and says,
Our Lord be with you.

BE thou always with us, O my God, and let thy Grace never depart from us.

While the Priest is saying the Collects, or Prayers of the Day, the People may thus join with him.

Almighty and Eternal God, we humbly beseech thee mercifully to give Ear to
the

The *Collects* being ended, the Priest, laying his Hand on the Book, reads the *Epistle* or *Lesson*; which being every Day different, cannot be set down here.

The

the Prayers of thy Servants, which he offers thee in the Name of thy Church, and in Behalf of us thy People: Accept them to the Honour of thy Name, and Good of our Souls; and grant us all those Blessings which may any Ways contribute to our Salvation; thro' our Lord *Jesus Christ, &c.*

On a Sunday or Feria, may be said.

O God, who never forsakest those that put their Trust in thee, mercifully hear our Prayers, and since our Weakness is such that without thee we can do nothing, grant us the daily Assistance of thy Grace, that in observing thy Commandment, we may be ever acceptable to thee, thro' our Lord *Jesus*.

On the Festival of a Saint.

Grant, we beseech thee, Almighty God, that the Example of thy Saints may effectually move us to reform our Lives, that while we celebrate their Festivals, we may also imitate their Actions; thro' our Lord *Jesus Christ*.

At the Epistle.

THou hast taught us, O Lord, by thy *Prophets* and *Apostles*; grant we may so improve, by their Doctrine and Example, in the Love of thy holy Name, that we may manifest in our Lives, whose Disciples,
we

The *Epistle* being ended, the Clerk answers, *Deo Gratias, Thanks be to God;* and then the Priest goes on with the *Gradual*, which is composed of some few Verses of the Holy Scripture, and is every Day different.

This being ended, the Book is removed; and while it is carry'd to the other Side of the Altar, the Priest stands bowing down at the Middle of the Altar, and says,

*C*leanse my Heart and Lips, Almighty God, who didst cleanse the Lips of *Isaiah the Prophet* with a burning Coal, Vouchsafe, thro' thy gracious Mercy, so to purify me that I may worthily declare thy Gospel; thro' Christ our Lord. Amen. Bless me, O Lord.

Our Lord be in my Heart and Lips, that I may worthily and faithfully publish his Gospel. Amen.
After

we are; that tho' we live amidst Corruption, we may not follow the Inclinations of Flesh and Blood; but having master'd all their Passions, we may be directed by thy Light, be strengthen'd by thy Grace, walk in the perfect Observance of thy Law, and serve thee with clean Hearts.

At the Gradual.

HOW wonderful, O Lord, is thy Name thro' the whole Earth! I will bless our Lord at all Times; his Praise shall be ever in my Mouth: Be thou my God and my Protector: In thee alone will I put my Trust, let me not be confounded for ever.

When the Priest stands bowing down before the Middle of the Altar, and the Book is removed to the other Side.

WHAT Ears, O Lord, are fit to hear thy Gospel, or Heart to receive it, except they are first prepared by thy sanctifying Grace? Let the Fire then of thy Love have the same Effect on us, as the Fire of thy Altar had on the Prophet *Isaiab*; for thus only, O Lord, will thy holy Word be to us a Means of Life, and never rise in Judgment against us.

After this the Priest goes to the Book, and reads the Gospel, which is different every Day; first saying, *Dominus Vobiscum*, Our Lord be with you: *Sequentia Sancti Evangelii secundum*, &c. *The Sequence of the Holy Gospel*. To which the Clerk answers, *Gloria tibi Domine*, Glory be to thee, O Lord.

At the End of the Gospel the Clerk answers, *Laus tibi Christe*, Praise be to thee, O Christ; and the Priest going to the Middle of the Altar, says the Nicene Creed, beginning thus, *Credo in unum Deum*.

I Believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all Ages, God of God, Light of Light, True God of true God; begotten, not made; consubstantial to the Father, by whom all Things were made; who for us
Men,

At the Gospel.

IMprint, O Lord, we beseech thee, the Maxims and Rules of thy Gospel deep in our Hearts, that while we profess ourselves Christians, we may not live like Heathens: What will it profit me, if I know thy Will and do it not? If I hear thy Law and keep it not? This will be only to turn the Food of Life into Poison, and make seeing the Way to Happiness be the Increase of my Damnation. Deliver me, O God, from this Error, and so perfectly at present possess my Heart, that my rebellious Appetites being over-ruled by thy Grace, I may henceforth live in the Denial of myself, and like thy true Servants, only hear and follow thee.

At the Creed.

The People may say it with the Priest, or make a short Profession of their Faith, as follows:

I Believe O Lord, all thou hast taught me by thy holy Church: In this Faith, by the Assistance of thy Grace, I desire to live and die, O Lord, help my Unbelief, I adore all I apprehend in these adorable Mysteries, and likewise what I am not able to comprehend; for since my Understanding is so narrow, that I know but
very

Men, and for our Salvation, came down from Heaven; and was incarnate by the Holy Ghost of the Virgin Mary, and WAS MADE MAN; was crucified also for us, suffered under Pontius Pilate, and was buried; and the third Day rose again, according to the Scriptures; and ascended into Heaven; sits at the Right-hand of the Father, and shall come again with Glory to judge the Living and the Dead, of whose Kingdom there shall be no End. And in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father and the Son, who together with the Father and the Son is adored and conglorified; who spoke by the Prophets: And One holy Catholick and Apostolick Church. I confess One Baptism for the Remission of Sins; and I expect the Resurrection of the Dead, and the Life of the World to come. Amen.

After the Creed (and likewise on all Days on which the Creed is not said) the Priest turns to the People and says, *Our Lord be with you*; and having read the Offertory, being a Verse of the Holy Scripture, he then uncovers the Chalice, and offers the Bread on the Patin, &c. saying,

A Ccept, O holy Father, Almighty and Eternal God, this unspotted Host, which I thy unworthy Servant offer thee, my living and
true

very little even of myself, 'tis neither just nor possible I should perfectly comprehend thee, O my infinite and incomprehensible God: By thy divine Grace I am convinced of the Sincerity and Wisdom of those who have delivered these divine Mysteries to us. Their miraculous Success is a sufficient Proof: Thy Goodness and Promises are my Security: These comfort my Heart, and support my Faith.

Where shall I go, my Lord? Thou hast the Word of eternal Life.

Of thy Truths thus deliver'd my Reason and Will shall never doubt, tho' my Senses and vain Imagination shou'd.

I ask not the removing of Mountains: How little soever my Faith be, since it is true and sincere, vouchsafe, O Lord, to accept it. I believe, O Lord; help my Unbelief.

At the OFFERTORY.

When the Priest uncovers the Chalice, and offers the Bread on the little Plate, the People ought to offer it with him.

Accept, O Eternal Father, this Offering we make thee; 'tis only Bread as yet, but by a Miracle of thy Power and Grace, thou art going to make of it a holy and eternal Host, who offers himself to thee, for the Salvation of all the Faithful,

true God, for my innumerable Sins, Offences and Negligences, for all here present, and for all faithful Christians, living and dead, that it may avail me and them to Life everlasting. Amen.

When the Priest puts Wine and Water into the Chalice, he says,

O G O D, who, in creating human Nature, hast wonderfully dignify'd it, and reformed it again by a yet greater Miracle, grant, by the Mystery of this Water and Wine, we may partake of his Divinity, who vouchsafed to take upon him our Humanity, namely, Jesus Christ thy Son, our Lord, who with thee, in the Unity of the Holy Ghost, liveth and reigneth God, World without End. Amen.

Then offering the Wine in the Chalice in the Middle of the Altar, he says,

W E offer thee, O Lord, the Chalice of Salvation, beseeching thy Clemency, that it may ascend before thy Divine Majesty, as a sweet Perfume for our Salvation, and for that of the whole World. Amen.

Bowing

ful, absent and present, living and dead. Regard not O Lord, our Misery, except it be with an Eye of Pity; but look on that eternal Priest, Christ Jesus, who being innocent and spotless, is continually our Advocate before thee, pleading for the Remission of our Sins, and Relief of our Necessities.

*When the Priest, at the Corner of the Altar,
puts Wine and Water into the Chalice.*

IN thy Incarnation O Lord, thou hast united thy Divinity to our frail human Nature; but go on still daily, we beseech thee, with thy Works of Mercy, and grant that we thy People may be so truly united to thee, that neither Interest, Pleasure, or Neglect may be ever able to divide us from thee.

When the Priest offers the Chalice in the Middle of the Altar.

THOU only, O Lord, canst render this Offering worthy of thee, and capable of giving Salvation to the World: Accept it we beseech thee, and purify our Souls, that we may be acceptable in thy Sight.

Bowing down his Head, says,

*Accept us, O Lord, in the Spirit of Humility,
and a contrite Heart; and so may our Sa-
crifice be made this Day in thy Sight, that it be
pleasing to thee, O Lord God.*

Then, blessing the Bread and Wine, he
says,

*Come Almighty and Eternal God, the Sancti-
fier, and bless ✠ this Sacrifice, prepared
for the Glory of thy holy Name.*

He then goes to the Corner of the Altar,
and washes his Hands, saying, *Ps. xxv.*

*I Will wash my Hands among the Innocent,
and encompass thy Altar, O Lord.*

*That I may hear the Voice of Praise, and
declare all thy wonderful Works.*

*Lord, I have loved the Beauty of thy House,
and the Place where thy Glory dwells.*

*And Destroy not my Soul, O God, with the Un-
righteous, nor my Life with bloody Men:*

*In whose Hands are Iniquities, their Right-
hand is filled with Gifts.*

*As for me, I have walked in my Innocency:
Redeem me, and have Mercy upon me.*

My

When he bows down.

WE can add nothing here, but the Sacrifice of an humble and contrite Heart, which thou, O Lord, wilt never despise.

When he blesses the Bread and Wine, which he has offered, making the Sign of the Cross over them.

THere remains now this to be done by thee, my Lord, that thou come, O most Holy and Almighty God, and bless and sanctify what already begins to belong to thee.

When the Priest washes his Fingers at the Corner of the Altar.

THou Lord, who once vouchsafed'st to wash thy Disciples Feet before their Invitation to thy holy Table, wash us also, we beseech thee, O Lord, and wash us again; not only our Feet and Hands, but our Hearts, our Desires, our Souls, that we may be wholly innocent and pure.

My Feet have stood in the right Way : In thy Congregations I will bless thee, O Lord.

Glory be to the Father, and to the Son, &c.

The Priest goes to the Middle of the Altar, and bowing down, says:

REceive, O holy Trinity, this Oblation we make thee, in Memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ; and in Honour of blessed Mary ever Virgin, of blessed John Baptist, of the holy Apostles Peter and Paul, of these and of all the Saints; that it may be available to their Honour and our Salvation. And may they vouchsafe to intercede for us in Heaven, whose Memory we celebrate on Earth; thro' the same Christ our Lord. Amen.

Then, kissing the Altar, he turns to the People, and says, *Orate Fratres, &c.* that is,

BREthren, pray that my Sacrifice and yours may be acceptable to God the Father Almighty.

When the Priest in the Middle of the Altar stands bowing down, they may say the same with him, or as follows.

MOST Holy and Adorable Trinity, vouchsafe to receive this our Sacrifice, in Remembrance of our Saviour's Passion, Resurrection and glorious Ascension; and grant it may sensibly work in our Souls the Effects of these Mysteries.

Let those Saints whose Memory we celebrate, not forget us in Heaven. They found Help in this Divine Mystery; Grant, O Lord, it may likewise contribute to our Salvation.

When he turns about and says, Orate Fratres, the People ought to pray, as he desires, saying.

MA Y our Lord receive this Sacrifice from thy Hands, to the Praise and Glory of his Name, for our Good, and the Benefit of his whole Church.

He then goes on with some Prayers, which being said in a low Voice, are called *Secreta*; and being different every Day, cannot be set down; And as many *Collects* as he said before the *Epistle*, so many Prayers he says here answerable to them.

S E C R E T A.

When the Priest is saying the Prayers in the Book, proper to the Day, in a low Voice, the People may thus join with him.

Mercifully hear our Prayers, O Lord, and graciously accept this Oblation, which we thy Servants are making to thee, that as we offer it to the Honour of thy Name, so it may be to us here a Means of obtaining thy Grace, and in the next Life, everlasting Happiness.

On a Sunday, or Feria, may be said;

Accept, O Lord, we beseech thee, both our Offering and Prayers, and by this holy Sacrifice work such a Change in our Hearts, that our Affections being taken off from the Things of this World, our Desires may be wholly fixed on Heaven.

On the Festival of a Saint.

Sanctify, O Lord, we beseech thee, these Gifts which we offer thee, in this Solemnity of thy holy Servant, and so strengthen us by thy Grace, that both in Prosperity and Adversity, our Ways may be ever directed to thy Honour. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the Unity of the Holy Ghost, one God, &c.

Then he goes on, saying with a loud Voice;
Per omnia Sæcula Sæculorum; that is,

World without End.

A. Amen.

Preface begins.

P. Our Lord be with you.

A. And with thy Spirit.

P. Lift up your Hearts.

A. We have lifted them up to God.

P. Let us give Thanks to our Lord God.

A. It is meet and just.

*IT is verily meet and just, right and available
 to Salvation, that we always, and in all
 Places give Thanks to thee, holy Lord, Father
 Almighty, eternal God, through Christ our
 Lord; by whom the Angels praise thy Majesty,
 the Dominations adore it, the Powers tremble in
 its Sight, the Heavens and heavenly Virtues,
 and blessed Seraphims with common Jubilee gla-
 rify it; together with whom we beseech thee,
 that we may be admitted to join our Voices in
 an humble Manner.*

*Holy, holy, holy, Lord God of Sabbath.
 The Heavens and Earth are full of thy Glory.
 Hosanna in the Highest. Blessed is he that
 comes in the Name of our Lord, Hosanna in the
 Highest.*

After

The Prayers being ended, he begins again in a loud Voice; thus, Per omnia Sæcula Sæculorum; and so begins the Preface, which the People may say with him, or as follows:

Raise our Hearts, O Lord, we beseech thee, above the Thoughts of earthly Things, and lift them up to thee. Where our Treasure is the Treasure of Salvation, there let our Hearts also continually be. As our Life is but one continued Series of thy Favours towards us, so let us continue our daily Thanksgivings to thee.

Behold the whole Hierarchy of thy holy Angels, who stand always trembling in thy Presence, are now with us going to adore thee on this Altar. Permit us, O Lord, to join our weak and tepid Praises in Concert with their divine Hymn, and say,

Holy, holy, holy, is the Lord of Hosts: How great is the Distance of his infinite Majesty from us poor Worms below! Heaven and Earth are full of thy Glory: Grant, Lord, that our Hearts may be also full of it. Let Heaven and Earth bless him that comes in the Name of our Lord; 'tis our Lord himself is coming, tho' after an invisible Manner; blessed be his Name.

After this he begins the *Canon*, or chief Action of the Sacrifice, in a low Voice, bowing down, and saying,

Therefore, most merciful Father, we humbly pray and beseech thee, through thy Son Jesus Christ our Lord, to accept and bless these ✠ Gifts, these ✠ Presents, these holy ✠ unspotted Sacrifices, which in the first Place we offer to thee, for thy holy Catholick Church, that thou wouldst be pleased to grant her Peace, to preserve unite, and govern her through the whole World, together with thy Servant N. our chief Bishop, N. our Prelate, and N. our King, as also all orthodox Believers and Professors of the Catholick and Apostolick Faith.

Then joining his Hands before his Breast, he in Silence makes his *Memento*, praying for such in particular as are recommended to him, &c. beginning thus,

BE mindful, O Lord, of thy Servants, Men and Women, N. N. Here he prays in Silence.

Having

*When the Priest begins the Canon, bowing down,
and in a low Voice.*

MOST merciful Father, who hast given
us thy only Son to be our daily Sacri-
fice, we beseech thee, in the Name of this
holy Victim, incline thy Ear to our Prayers.
and favour our Desires.

Thou who art the Pastor of all Pastors,
protect, unite, and govern thy holy Church
through the whole World, pour forth thy
Blessings on his present Holiness, and on that
Prelate who has a particular Charge over us.
Preserve and save our King: Render him both
Good and Great in this Life, and eternally
happy in the next, and give a Blessing to his
Subjects.

*While the Priest makes his Memento, standing
with his Hands joined before his Breast, the
Faithful ought at the same Time to make their
Memento, praying in particular for them-
selves and Friends, &c. something after this
Manner.*

I Offer thee, O Eternal Father, with this
thy Minister at the Altar, this Oblation
of the Body and Blood of thy only Son, to
thy Honour and Glory; in Remembrance of
my Saviour's Passion, in Thanksgiving for
thy Benefits, in Satisfaction for all my Sins,
and

Having ended the *Memento*, he opens his Arms, and goes on.

AND for all here present, whose Faith and Devotion is known to thee, for whom we offer, or who offer thee, this Sacrifice of Praise, for themselves, and for all theirs; for the Redemption of their Souls; for the Hope of their Salvation and Safety; and who now pay their Vows to thee, the eternal, living, and true God.
Communicating with, and Honouring the Memory, in the first Place, of the glorious ever Virgin Mary, Mother of our Lord God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon,

and for the obtaining thy Grace, whereby I may be enabled to live virtuously, and die happily. I desire thee likewise to accept it, O God, for *N. N.* my Parents, Friends and Benefactors; grant them all Blessings spiritual and temporal; likewise for all such as are in Misery; for those I have any ways injured in Word or Deed; for all my Enemies; for the Conversion of Sinners, and Enlightening all that sit in Darkness. Pour forth thy Blessings on all, according to their different Necessities, through the Merits of thy only Son our Lord.

Here every one may add their particular Necessities, as likewise of their Friends, &c.

GIVE Ear, we beseech thee, to the Prayers of thy Servant, who is here appointed to make this Oblation in our behalf, and grant it may be effectual for the obtaining of those Blessings, which he asks for us.

Be thou, O Lord, the Eternal Bond of all our Friendships and Societies. And as thou hast vouchsafed to join us not only in Communion with thy sacred Household of Faith here below, but also with those who are now triumphing in Heaven with the Martyrs, and Apostles, and thy blessed Virgin Mother, be thou the Sacred Bond to fasten and preserve us therein for ever.

When

Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damine, and of all thy Saints; by whose Merits and Prayers, grant we may in all things be defended by the Help of thy Protection. Thro' the same Christ our Lord. Amen.

The Priest, spreading his Hands over the Oblation, says,

WE therefore beseech thee, O Lord, graciously to accept this Oblation of our Servitude, and of thy whole Family: Dispose our Days in thy Peace, preserve us from eternal Damnation, and command us to be numbered amongst thy Elect. Through Christ our Lord. Amen.

Which Oblation we beseech thee, O God, to render in all things blessed, approved, effectual, reasonable and acceptable: That it may be made to us the Body and Blood of thy most beloved Son, our Lord Jesus Christ.

Who, the Day before he suffered, took Bread into his sacred and venerable Hands, and having lifted up his Eyes towards Heaven, to thee, God, his omnipotent Father, and giving Thanks to thee, he blessed it, and broke it, and gave it to his Disciples, saying, Take and Eat you all of this; For this is my Body.

*When the Priest holds his Hands spread over
the Chalice.*

BEhold, O Lord, we all here, tho' of different Conditions, yet united by Charity, as Members of that one Body, of which thy dear Son is the Head, present to thee, in this Bread and Wine, the Symbols of our perfect Union. Grant, O Lord, that they may be made for us, who are here below, the true Body and Blood of thy dear Son; that being consecrated to thee by this Holy Victim, we may live in thy Service, and depart this Life in thy Grace.

He that is Almighty, he that is Truth itself, has said with his holy Mouth, *This is my Body.* And how then can we doubt the Truth of it? He that has made all Things of Nothing by his Word; is he not to be believed, when he says, he has changed one Thing into another? Yes, I believe and adore.

At

Here the Priest kneels down, and adores Christ in the Eucharist, and then he lifts up the Sacred Host, in Memory of Christ's Body lifted up on the Cross.

Then taking the Chalice, he says,

*I*N like manner, after he had supped, taking this excellent Chalice into his sacred and venerable Hands, giving thee also Thanks, he blessed it, and gave it to his Disciples, saying, Take and Drink you all of this, For this is the Chalice of my Blood, of the New and Everlasting Testament, a Mystery of Faith which shall be shed for you, and for many, to the Remission of Sins.

He kneels down and adores, and then lifts up the Chalice, saying,

*A*S often as you do these Things, you shall do them in Remembrance of me.

Then goes on.

*W*herefore, we thy Servants, as also thy holy People, O Lord, being mindful of the blessed Passion of the same Christ thy Son, our Lord, and of his Resurrection, as also of his glorious Ascension into Heaven, offer to thy most excellent Majesty, of thy own Gifts and Favours, a pure
✠ Host,

At the Elevation of the Host.

MOST admirable Body, I adore thee with all the Powers of my Soul. Lord who hast given thyself entire to us, grant we may become entirely thine.

THE same Eternal Word, who brought all Things at first out of Nothing: He that said, *Let there be Light*, and there was Light: *Let the Earth bring forth its Fruit*, and it was so: The same Eternal Word now says, this is my Blood, and speaks it from the highest Heavens, at this very Moment, by the Voice of this Servant.

At the Elevation of the Chalice.

MOST adorable Blood, that wassest away all our Sins, I adore thee: Happy we, if we can return our Life and Blood for thine.

After the Elevation.

'TIS now, O Lord, with grateful Hearts, we call to Mind the sacred Mysteries of thy Passion and Death; thy Resurrection and Ascension. Here is thy Body, that was broken; here is thy Blood, that was shed for us, of which these exterior Signs are but the
Figures,

✠ Host, a holy ✠ Host, an unspotted ✠ Host,
the holy ✠ Bread of eternal Life, and Chalice
✠ of eternal Salvation.

On which vouchsafe to look with a propitious and serene Countenance, and accept them as thou wast pleased graciously to accept the Gifts of thy just Servant Abel, and the Sacrifice of our Patriarch Abraham, and that which thy High-Priest Melchisedech offered thee, a holy and unspotted Host.

Bowing down, he says,

WE most humbly beseech thee, Almighty God, command these Offerings to be carried by the Hands of thy holy Angel, to thy Altar above, in the Presence of thy Divine Majesty, that as many of us as, by this Participation of the Altar, shall receive the most sacred Body ✠ and Blood ✠ of thy Son, may be filled with all heavenly Blessings and Grace. Thro' the same Christ our Lord. Amen.

Then

Figures, and yet in reality contain the Substance. It is now we truly offer thee, O Lord, that pure and holy Victim, which thou hast been pleased to give us, of which all the other Sacrifices were but so many Types and Figures.

If with a favourable Eye thou hast regarded the Sacrifices of *Abel*, of *Abraham*, and *Melchisedech*, look likewise on ours; for however weak our Faith may be, yet our Sacrifice is greater than theirs, and only worthy of thy heavenly Altar.

When the Priest bows down.

ALmighty God, who art infinitely Good, look not on our Sins, but on the infinite Ransom paid for them. And now, while it is offered on our Altars here below, do thou receive it on thy Altar above: Here from our Hands; but there from the Angel of thy great Council, that eternal Priest, who is himself both Priest and Victim, all in thee, as thou art all in him. Bless all those who here partake of this Holy Sacrifice, either by their Lips or Hearts.

While

Then with his Hands joined before his Breast, he in Silence makes his *Memento*, or Commemoration for the Dead.

BE mindful also, O Lord, of thy Servants N. and N. who are gone before us, with the Sign of Faith, and rest in the Sleep of Peace.

Here he mentions such in particular whom he intends to pray for.

Having ended the *Memento*, he says,

TO these, O Lord, and to all that rest in Christ, grant, we beseech thee, a Place of Refreshment, of Light and Peace. Through the same Christ our Lord. Amen.

Then striking his Breast, he says in a loud Voice.

AND to us Sinners, thy Servants, hoping in the Multitude of thy Mercies, vouchsafe to grant some Part and Society with thy holy Apostles and Martyrs, with John, Stephen, Matthias, Barnaby, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all

While the Priest makes his Memento for the Dead, standing in Silence with his Hands joined before his Breast, the Faithful ought likewise to make their Memento thus,

I Offer thee again, O Lord, this Holy Sacrifice of the Body and Blood of thy only Son, in behalf of the Faithful departed, and in particular for the Souls of N. N. my Parents, Relations, Benefactors, Neighbours, &c. Likewise of such as I have any ways injured, or been the Occasion of their Sins; of such as have injured me, and been my Enemies; of such as die in War, or have none to pray for them, &c. For these and all others, as many as are yet in the State of Penance, waiting for their Discharge, we beseech thee to hear us: Grant them Rest, O Lord, and eternal Salvation; admit them to the Company of thy blessed Saints.

When the Priest strikes his Breast, and in a loud Voice says, Nobis quoque Peccatoribus: And to us Sinners.

Vouchsafe to grant the same one Day to us, poor and miserable Sinners as we are; and judge us not according to our Demerits; but through the infinite Multitude of thy Mercies, in which we hope, liberally extend to us thy Grace and Pardon.

We

all thy Saints; into whose Company, we beseech thee, admit us, not considering our Merit, but as granting us Mercy. Thro' Christ our Lord.

By whom, O Lord, thou dost always create,
 ✕ sanctify, ✕ quicken, ✕ bless, and give
 us all these good Things.

Here kneeling down, and then taking the Sacred Host in his Hand, he makes the Sign of the Cross with it, over the Chalice, thus,

By him, ✕ and with ✕ him, and in ✕ him, is to thee, God the Father ✕ Almighty, in the Unity ✕ of the Holy Ghost, all Honour and Glory.

Having kneeled down, he says,

For ever and ever.

A. Amen.

Let us pray.

Instructed by thy wholesome Precepts, and following thy divine Institution, we presume to say,

Our Father who art in Heaven, Hallowed be thy Name; thy Kingdom come: Thy Will be done on Earth as it is in Heaven: Give us this Day our daily Bread; and forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation.

A. But

We ask it of thee in the Name of thy dear Son, who lives and reigns eternally with thee, and in that Form of Prayer, which he himself hath taught us.

At the Pater Noster; or, Our Father.

Treat us, O Lord, as thy Children; and grant we may always truly respect thee, as our Father.

That we may be more devoted to thy Glory, and thy Will, than to our own.

Nourish us daily, O Lord, with thy heavenly Bread, as well as with thy temporal.

Dispose us so far to pardon others, that we may deserve a Pardon from thee.

Defend

A. *But deliver us from Evil.* P. Amen.

Deliver us, O Lord, we beseech thee, from all Evils past, present and to come : And by the Intercession of the blessed and glorious ever Virgin Mary, Mother of God, and of the holy Apostles Peter and Paul, and of Andrew, and of all the Saints ; favourably grant us Peace in our Days ; that, through the Assistance of thy Mercy, we may be always free from Sin, and secure from all Disturbance. Through the same Jesus Christ, our Lord, thy Son ; who, with thee, liveth and reigneth, in the Unity of the Holy Ghost, God, World without End.

A. Amen.

P. *The Peace of our Lord be always with you.*

A. *And with thy Spirit.*

Having broken the Host, he puts a Particle of it into the Chalice, saying in a low Voice,

MAY *this Mixture and Consecration of the Body and Blood of our Lord Jesus Christ, be to us that receive it, effectual to Life everlasting. Amen.*

Having

Defend us from the World, from the Devil, from ourselves, and from all Sorts of Evil.

After the Our Father.

Deliver us from those Evils, which we labour under at present; from past Evils, which can be nothing but our manifold Sins; and from the Evils to come, which will be the just Chastisement of our Offences, if our Prayers, and those more powerful ones of thy Saints, who intercede for us, intercept not thy Justice, or excite not thy Bounty.

When he breaks the Host, and puts a Partic'e of it into the Chalice.

THY Body was broken, and thy Blood shed for us: Grant that the Commemoration of this Holy Mystery may obtain for us Peace: And that those, that receive it, may find everlasting Rest.

Having kneeled down, he says, striking
his Breast,

LAMB of God, that takest away the Sins
of the World, have Mercy on us.

Lamb of God, that takest away the Sins of
the World, have Mercy on us.

Lamb of God, that takest away the Sins of
the World, Grant us thy Peace.

Then says the following Prayers.

LORD Jesus Christ, who saidst to thy Apo-
stles, I leave you Peace, I give you my
Peace; regard not my Sins, but the Faith of
thy Church, and vouchsafe her such Peace and
Union, as may be agreeable to thy Will, who
livest and reignest for ever and ever. Amen.

Lord Jesus Christ, Son of the living God,
who, according to the Will of the Father, hast by
thy Death given Life to the World, thro' the
Co-operation of the Holy Ghost; deliver me, by
this thy most sacred Body and Blood, from all my
Iniquities, and from all Evils; and make me
always obedient to thy Commandments; and
never suffer me to be separated from thee, who
with the same Father, and Holy Ghost, livest
and reignest, God, World without End. Amen.

Let not the Participation of thy Body, O
Lord Jesus Christ, which I, unworthy, presume
to receive, turn to my Judgment and Condem-
nation;

When the Priest, bowing down, strikes his Breast, and says thrice, Agnus Dei, Lamb of God; the People may say the same, or as follows :

O Lamb of God, who takest away the Sins of the World, wash away all ours in thy Blood. Lamb of God, give us thy Sweetness and Innocence, that we may be better disposed to receive thy Peace.

After Agnus Dei, or Lamb of God, &c.

IN saying to thy Apostles, my Peace I leave you, my Peace I give you, thou hast promised, O Lord, to all thy Church, that Peace which the World cannot give : Peace with thee, and Peace with ourselves.

Let nothing, O Lord, ever interrupt this holy Peace ; let nothing separate us from thee, to whom we heartily desire to be united, thro' this blessed Sacrament of Peace and Reconciliation. Let this Food of Angels strengthen us in every Christian Duty, so as never more to yield under Temptations, or fall into our common Weaknesses.

But alas ! who does not tremble at this holy Table ! since 'tis true, as we are differently disposed, we may receive either Life or Death ; and that the unworthy Receiver draws upon himself, not a Blessing, but thy

nation; but let it, through thy Mercy, be an effectual Security and Cure both of Soul and Body; who livest and reignest with the Father, in the Unity of the Holy Ghost, God, World without End. Amen.

He kneels, and having taken the Host into his Hands, says in a low Voice,

I Will take the Bread of Heaven and call on the Name of our Lord.

Then striking his Breast, he says in a loud Voice: *Domine non sum dignus.*

<i>Lord, I am not worthy</i>	}	<i>Thou shouldest enter under my Roof, say only the Word, and my Soul shall be healed.</i>
<i>Lord, I am not worthy</i>		
<i>Lord, I am not worthy</i>		

just Wrath. Help us therefore, O Lord, and so prepare us by thy Grace, that in this holy Mystery we may find the effectual Remedy of all our Evils.

At Domine non sum dignus, Lord, I am not worthy.

Say it with the Priest, and then go on thus:

KING of Kings, Lord of Lords, whom the Heaven and Earth cannot contain, how great is thy Goodness, thus to become our Sacrifice and our Food! But I, miserable Sinner, am not worthy to receive thee. Speak therefore the Word, and my Soul shall be healed.

Lord, I am not worthy to receive thee: 'Tis thou must first fit and prepare my Soul: Say but the Word then, and it shall be ready for so great a Guest: Speak, Lord, and I shall be healed.

Receiving the Sacred Host, he says,

THE Body of our Lord Jesus Christ preserve my Soul to Life everlasting. Amen.

Having paused a while, he kneels down, and then says,

WHAT shall I return to our Lord for all he has given me; I will take the Chalice of Salvation, and call on the Name of our Lord. I will call on our Lord in praising him; and I shall be safe from my Enemies.

Then taking the Chalice, he says,

THE Blood of our Lord Jesus Christ preserve my Soul to Life everlasting. Amen.

Then Wine is put into the Chalice, for the first Ablution, and he says,

GRANT, O Lord, that what we have taken with our Mouth, we may receive with a pure Heart: and that of a temporal Gift, it may become to us an everlasting Remedy.

Wine and Water is put into the Chalice, for another Ablution, and he says,

MAY thy Body, which I have received, O Lord, and thy Blood, which I have drank, abide within me: And grant, that no Pollution of

May then this Body and Blood of my Lord and Saviour Jesus Christ, be the eternal Life of my Soul.

Thou art the Food of Life, O good Jesus, and 'tis by thy Power and Grace my Soul must live to thee. Communicate then to me, at present, thy divinẽ Blessings, and let my weak and hungry Soul be now comforted and strengthened by this heavenly Food, that it may be an effectual Remedy of all my Weaknesses, and make me faithful in thy Service for ever.

At the second Ablution.

GRant, O merciful Jesus, that when ever I shall receive this precious Body and Blood, they may for ever abide in me, and become a heavenly Nourishment to my Soul.

of Sin may remain in me, who have been refreshed by thy pure and holy Sacraments; who livest and reignest for ever and ever. Amen.

Having wiped his Fingers and the Chalice, he covers it, and then going to the Book, reads the Communion, which is a Verse out of the Holy Scripture, and is different every Day: Then goes to the Middle of the Altar, and turning to the People, says,

P. *Our Lord be with you.*

A. *And with thy Spirit.*

- Then going to the Book he says the Prayers called the *Postcommunion*, which are different every Day, and therefore cannot be set down here.

Postcommunion.

P. *Our*

When the Chalice is covered, he goes to the Book, and reads the Communion.

LET it be now, O Lord, the Effect of thy Mercy, that we, who have been present at this holy Mystery, may find the Benefit of it in our Souls.

At the Postcommunion, when he goes a second Time to the Book.

WE give thee Thanks, O God, for thy Mercy, in admitting us a Part in offering this Sacrifice to thy Holy Name: Accept it now to thy Glory; and be ever mindful of our Weakness.

On a Sunday, or Feria.

SANctify us, O Lord, we beseech thee, by the powerful Effects of these divine Mysteries; may we be cleansed by them from all Sin, delivered from all Adversities, and confirmed in thy Grace for ever.

P. *Our Lord be with you.*

A. *And with thy Spirit.*

P. *Depart, Mass is done ; or, Let us bless our Lord.*

A. *Thanks be to God.*

Bowing before the Altar, he says,

LET the Performance of my Duty, O Holy Trinity, be pleasing to thee ; and grant, that the Sacrifice, which I, unworthy, have offered in the Sight of thy Majesty, may be acceptable to thee ; and thro' thy Mercy be Propitiatory to me, and all those for whom I have offered it. Thro' Christ our Lord. Amen.

He turns to the People, and gives them the Blessing, making the Sign of the Cross over them with his Hand, saying,

Almighty God, Father, Son, and Holy Ghost, bless you.

A. Amen.

P. *Our Lord be with you.*

A. *And with thy Spirit.*

R. *The Beginning of the Gospel according to St. John.*

A. *Glory be to thee, O Lord.*

At

On the Festival of a Saint.

HEAR us, O merciful God, and by the Intercession of this thy holy Servant, may the Effects of these thy Blessings ever appear in our Lives, that while we celebrate his Memory, we may be in Hopes of partaking of his Reward.

When the Priest bows before the Middle of the Altar.

MOST Holy and Adorable Trinity, without Beginning, and without End; it is through thee, and by thee, we began this Sacrifice, and by thee we ought to finish it. Vouchsafe therefore to accept it: And as thou art an Abyss of Majesty hidden from us, be thou also an Abyss of Pity and Mercy to us.

While

At the Corner of the Altar he reads St. John's Gospel.

IN the Beginning was the Word, and the Word was with God, and God was the Word. This was in the Beginning with God. All Things were made by him, and without him was made nothing that was made. In him was Life, and the Life was the Light of Men: And the Light shined in Darkness, and the Darkness did not comprehend it. There was a Man sent from God, whose Name was John. He came for a Witness to give Testimony of the Light, that thro' him all might believe. He was not the Light, but was to give Testimony of the Light. He was the true Light that enlightens every Man, that comes into this World. He was in the World, and the World was made by him, and the World knew him not. He came to his own, and his own received him not. But as many as received him he gave them Power to be made the Sons of God, to those, who believe in his Name; who not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God, are born. And the Word was made Flesh, and dwelt in us: And we saw his Glory, as the Glory of the only Begotten of the Father, full of Grace and Truth.

A. Thanks be to God.

While

*While the Priest reads St. John's Gospel at the
Corner of the Altar.*

O Eternal Word, speak to my Soul, which adores thee in a profound Silence: Thou art the great Creator of all Things; abandon not, I beseech thee, thy own Creature; be thou my Life, my Light, and my All.

O Light eternal, enlighten me as to this present Life and in the Life to come.

Chase away, by thy Presence, those thick and unhappy Clouds that hover over my Soul, and hinder me from understanding thee.

That I may always know and understand thee, whenever thou vouchsafest to come to me.

Reign in me, as in thy own Inheritance: For thou, Lord, hast made me; thou hast redeemed me; may I be ever thine.

I have sinned too much against Heaven, and before thee, and am not worthy to be called thy Son.

If thou yet receivest me as a prodigal Son, grant, Lord, that my Love and Obedience may something correspond with that high Birth, where Flesh and Blood are not concerned; where my Will may desire nothing but as directed by thine.

Thou God incarnate, have Pity on my frail and mortal Flesh, and grant it may one Day see what it here adores below. *Amen.*

IN this Method of hearing Mass, it may be easily observed, how exactly the Faithful accompany the Priest, almost in all he says ; it being generally the same, as to the Substance, only accommodated to them, in Consideration of the Part they bear in the solemn Act of Worship.

And now while the Church seems to require the Faithful to join with the Priest, may not they, who follow this Method, satisfy themselves, that they have complied with their Obligation, and likewise hope to obtain large Blessings from the Hand of God, who have wholly applied their Thoughts in this great Mystery, and permitted nothing to divert them from it ? And tho' others chuse at this Time, to satisfy themselves with private Devotions ; is it not to be feared, that a Want of due Understanding of the Mass is too often the Occasion of it ? Let them reflect at least, whether the solicitude of finishing the Task of those Prayers, they purpose to themselves, does not often take off their Thoughts and Devotion from such principal Parts of the Mass, to which they ought most particularly to attend. How often do they quite pass over the *Creed*, the *Offertory*, the *Mementos*, the *Communion*, &c. without any Sort of Application ? And if they lay by their Books at the *Elevation*, they snatch them up again with so much haste, that 'tis plain, they allow not themselves that Time which is
suitable

suitable to the Greatness of the Mystery, or may be most beneficial to their own Souls. What I have therefore to recommend to these, is to reflect on this Matter a little, and consider whether it be reasonable, to make the *greater Act of Religion* give Way to the *lesser*; and since the hearing Mass, in the Method here proposed, includes, in an eminent Manner, all other private Devotions, whether it be not most just, to allow to the Mass the Time that belongs to it; and not borrow from that, for the satisfying other Duties. This I say to such as truly understand it; For as to others, who have only a very gross and imperfect Knowledge of it, 'tis not to be wondered, if they take another Way, and make use of a Staff, who are so weak as not to be able to go without it. But then let these too consider, how far they are bound to labour for their Improvement, and not be at a Stand in a Matter which, being so much to their Soul's Disadvantage, must necessarily be censured as a State of Sloth and Neglect. But now leaving these, I turn to such as are advanced in the spiritual Life, and know how to speak to God, without the immediate Help of Books; having some Directions to lay before them, which likewise may not be improper for others to read, who are not yet come to this Degree.

But first, I think, it may not be improper here to give a short Glance at the chief Ceremonies used at Mass; because those who
under-

understand enough to follow this second Method, may make some Reflections on them, such as may be a great Help to direct them in their Devotion.

First then, *Bowing down*, is a Posture often used by the Priest in Time of Mass, viz. as often as he says such Prayers, in which he *acknowledges his Unworthiness, humbly makes his Offering to Almighty God, begs for Mercy, &c.* And this he is ordered to do, that by this external Humiliation he may be put in Mind of that interior Humility of Spirit, with which he ought ever to perform those Actions; as likewise to direct all present then to humble themselves before Almighty God, while they see the Priest thus bowing down.

2. *Kneeling*, is generally in the Mass an Act of Adoration, by which the Priest gives sovereign Worship to Christ our Redeemer, really present in the Eucharist: And therefore this the Priest performs with all the Powers of his Soul, adoring before his Lord, and shews the Faithful how they ought ever to adore in Spirit, as often as they see the Priest kneeling before the holy Eucharist. He kneels likewise once in the Middle of the Creed, when he pronounces these Words, *Et Homo factus est: And he was made Man.* And once at the End of St. John's Gospel, when he says, *Et Verbum Caro factum est; And the Word was made Flesh.* Both Times to signify the second Person of the Blessed Trinity coming down from Heaven, to take on him our Nature,

ture, so to become our Redeemer: In Acknowledgment of which Mystery, all Christians ought to bow, both Priest and People, so to testify their Sense of that infinite Mercy, and give Thanks for it.

3. *Striking the Breast*, is a Ceremony delivered in Scripture, as an Expression of a sincere Repentance, in the poor *Publican*. And this the Priest uses, as often as he professes a Repentance for his Sins; as in the *Confiteor*: Or begs for Mercy; as at *Agnus Dei*: Or confesses his Unworthiness; as at *Domine non sum dignus*. And if he does this, not as using a bare Ceremony, but with a truly humble and contrite Heart, there's no Question, 'tis what is very Christian, and may serve likewise to move the Faithful to a hearty Contrition and sincere Acknowledgment of their Unworthiness, as often as they practise the like Action. And if they would thus seriously return to the Heart, as often as they strike their Breast, they might reasonably hope with the *Publican* to go home justified.

4. *Turning to the People*, is what the Priest does, as often as he gives a Blessing to them, in saying, *Dominus vobiscum*; Our Lord be with you, &c. or desires their Prayers, as at *Orate Fratres*; *Brethren pray*, &c. For as when he makes his Offerings and Prayers to God, he stands with his Face to the Altar, which is the Place of Worship; so when he addresses himself to the People, he turns to them.

5. *Making*

5. *Making the Sign of the Cross*, is used in Blessing the Bread and Wine as an Acknowledgment of our Belief, that all Grace and Benediction is to come to us through the Merits and Passion of Christ crucified.

6. *Kissing the Altar*, is what the Priest does before he blesses the Offering, or the People, &c. to signify again, that all Peace and Blessing is purchased for us by Christ's Suffering on the Cross, which is represented by the Altar: And that all Good is to come from his sacred Merits. Thus far of some general Ceremonies. The several Parts of the Mass may be likewise here very well observed. The first Part is from the Beginning, till the Priest unveils the Chalice: And this is a Preparation of Priest and People for the great Action of the Sacrifice, and consists in Humiliations, in confessing of Sins, begging for Mercy; of Prayers, and reading Part of the holy Scripture in the Lesson and Gospel; and of a Profession of Faith in the Creed. The second Part is from the unveiling the Chalice till 'tis again covered with the Veil: And in this is performed the Sacrifice; the Bread and Wine being first prepared at the *Offertory*, then blessed and consecrated into the Body and Blood of the Lamb, and then consummated at the *Communion*. The third Part is from the Communion, or second Veiling of the Chalice, to the End: And this is a Thanksgiving. This being observed, we turn now to the Persons already mentioned.

Third

*Third Method of Hearing Mass, proper for
such as are more advanced.*

TO those, who know how to govern their Thoughts, and are well acquainted with the Way of the Spirit, the Hearing of Mass is but one continued Exercise of the Soul, in all the Acts of Christian Virtues: When applying herself to every particular Part, she is led from one Virtue to another with great Variety and Sweetness, but without Disorder. This is done by an inward Light communicated by Almighty God, not only to Men of Learning, but often to such who, being otherwise Weak and Ignorant, have nothing but Humility, and seeking God with sincere Hearts, to prepare them for these Favours of Heaven.

All these, when they go to hear Mass, go as to a School of Virtue, where they are to meet their divine Master, by whom they are to be instructed in all the Rules of a Christian Life, to be reproached of all their Failings, and encouraged in all those great Duties, which are required of them.

1. They behold, in this Mystery, Christ our Lord, in the Flames of divine Love, offering himself a Sacrifice every Day to the Glory of his Father. Which is a Lesson to them, that if they design truly to belong to God, they ought daily to offer themselves to him, to make their Lives a perpetual Sacrifice

fice, and endeavour to live no more themselves, but to him.

2. They see an Excess of that other Branch of Charity, which regards our Neighbour in the Holy Eucharist, where Christ gives himself to the Faithful under the Form of Bread and Nourishment, by Means of which they may be changed and transformed into him. And this is a Rule to them, of the Love they ought to bear to their Neighbour; and a Reproach, as often as they consider, how Interest and Self-love makes them neglect this great Duty, and lay a Ground for Misunderstandings, Complaints and Quarrels

3. They see him there in a State of Humility, under the Sacramental Species: This is to them a Condemnation of all Pride, and by his Example, suppresses all vain Esteem they can have of themselves.

4. They behold in him a wonderful Patience, bearing not only with the Blasphemies of Unbelievers, but also with the Sacrileges of unworthy Receivers. This confounds their excessive Niceness, who cannot, without Disturbance, bear the least Injury or Contempt.

5. They consider him there in a State of Poverty: This condemns all Thoughts of Covetousness, and encourages them to cast off all vain Solitude, and submit to Inconveniencies without murmuring.

6. They see him there as it were in a State of Penance, covered with those sensible Accidents, as with Sackcloth and Ashes, and thus offering

offering himself to his Eternal Father as an Host of Propitiation for our Sins: This shews them how to repent of their Sins; and with what Charity they ought to pray for all those who are separated from God by their Offences, and are under the Tyranny of vicious Habits.

7. They see him there an Advocate for all, even for those who have offended him. This forcibly moves them to cast off all Sorts of Animosities, Ill-will, or Hatred, from their Hearts, and to let no Kind of Injuries be a Confinement to their Charity, which ought to be, like their Master's, extended to all.

Infinite other Lessons of this kind they hear from their Divine Master in this School of Piety; such as the World cannot understand: Whilst placing themselves at his Feet, like holy *Magdalene*, with Humility they say to him in their Hearts, *I will hear what our Lord shall speak*: And there receive as many Instructions as there were eminent Virtues practised by our Redeemer. I will here propose some Method of this interiour Exercise, for the Help of such as desire to be acquainted with this Way. But first shew you a Form, in which they offer this Holy Sacrifice to God, before the Priest comes to the Altar.

*An Oblation of the Mass, as it gives supreme
Worship to God.*

HOLY Trinity, one God, whose Power, Wisdom, Goodness, and Mercy, is incomprehensible, here prostrate in Body and Soul, I adore thee; and present myself now before the Altar, to join with thy Servant in offering to thee, the Sacrifice of the Body and Blood of our Lord Jesus Christ, to the greater Glory of thy Name, in Acknowledgment of thy supreme Dominion over all Creatures, and our entire Dependence on thee: In Confession of thy infinite Perfection, Happiness and Glory. And with the Sacrifice of Praise, I likewise offer thee, all that Adoration, which he gave thee, while yet on Earth; as also all that Honour, Praise and Homage, which have been paid thee by the Blessed Virgin, and all the Angels and Saints. For as to myself, what am I, but a miserable Sinner, a poor Worm of the Earth, unworthy to appear before thee, and therefore wholly confiding in the Merits of thy Son our Lord, I cast myself before thy Throne of Majesty, confessing to the whole World, that I am the Work of thy Hands, and as nothing before thee. I wish that as many as thou hast created in all Nations, were now adoring on their Knees before thee, and giving sovereign Honour to thy Name. But because there are infinite Numbers, that know thee not, and of those that know thee, too many that adore thee

thee not, therefore for all these I now adore thee ; and humbly beseech thee to accept this Oblation, in order to their Deliverance from all the Sins and Blasphemies by which they offend against thy Laws. To thee, O God, all Honour and Glory, thro' Christ our Lord. *Amen.*

An Oblation of the Mass, as it is a Thanksgiving for all Blessings.

I Give thee Thanks, O Lord, Fountain of all Good, for all thy Blessings : But because no Creature is capable of rendering thee the Thanks due to thy infinite Goodness, therefore, behold, I now come to offer thee, with the Priest, the Sacrifice of thy only Son in Thanksgiving for all thy Benefits : And in particular I now desire thee to accept it, in Return for all those Mercies thou hast shewn us by the Hands of our Redeemer, in his being made Man, and suffering for us ; for that infinite Love, by which thou hast given him to me to be a Father, a Protector and Teacher, and for all the Fruit of his Life, of his Passion and Death. Accept it likewise in Thanksgiving for all that Treasure of Graces poured forth on the Blessed Virgin-Mother of our Lord Jesus Christ, and on all thy chosen Servants, especially those whose Memory and Virtues we honour this Day. Let it be a Thanksgiving for all those Gifts, by which thou raisest so many, while yet on Earth, to
an

an eminent Degree of Holiness, for thy wonderful Patience in bearing with Sinners, and granting them Time to repent; for all thy Favours bestowed on all Men whatever, whether Friends or Enemies, Faithful or Unbelievers; for thy Protection and Assistance given to thy Church; for that Love, by which thou hast made me a Member of it; for thy wonderful Providence in delivering me from so many Dangers both of Soul and Body; for Strengthening me in Temptations, Directing me in Difficulties, Comforting me in Afflictions; for all thy Light and Grace, by which thou hast conducted me in the Way of thy Commandments, and givest me Hope of persevering to the End; for all Temporal Blessings, by which thou hast encouraged me; for all thy Scourges, by which thou hast instructed and corrected me: For these and infinite others thy Mercies, I now desire to return thee the poor Tribute of a grateful Mind: But what kind of Return can I make, who am nothing but Misery, Sin and Ingratitude? I will therefore now offer thee the Sacrifice of thy only Son: His Merits are infinite, and in them only can I find a just Proportion with thy Blessings, the Effects of thy Goodness: Accept then this, O Lord, from the Hands of thy Servant; but to all thy other Favours, add now this one of thy Grace, whereby my Heart may go along with the Offering.

*An Oblation of the Mass, as it is available
for the Remission of Sins.*

COvered with Shame and Confusion, I
now appear before thee; O Lord, the
Thoughts of my Unworthyness, the Guilt
of my injured Conscience, the Considera-
tion of my Ingratitude, of my great Neg-
lects of Eternity, of my Self-love, of my
Omissions, and the Weight of all my other
Crimes, is now a Terror to me, for the Di-
vision they have made betwixt my Soul and
thee, O God, my only and everlasting Good;
these have hid thy Face from me: But, be-
hold, sensible of my Offences, I now return
to thee, humbly beseeching thy Goodness
to discharge me from the Guilt of all my Sins:
And because no Creature is able to satisfy
thy infinite Goodness, for the Injuries and
Contempts offered thee in my Transgres-
sions, but only the Blood of thy beloved
Son, our Lord Jesus Christ: Therefore I now
come to offer him to thee a Sin-offering,
that laying before thee his infinite Merits,
I may obtain of thee a sincere Contrition of
Heart, for the Pardon of all my Sins, thro'
his bitter Passion and Death, who being once
offered a Sacrifice on the Cross, I now offer
again on thy Altar. For it is in him I be-
hold, as it were, a great and spacious Sea of
Merits, sufficient not only to cover, but even
to swallow up all my Offences; it is in him
I see an infinite Treasure of Satisfaction, for

the Release of all my Crimes. Be not therefore angry with thy Servant, tho' in himself most unworthy, but hear the Voice of thy Son's Blood crying out to thee, not Revenge, but Mercy and Pardon. Give Ear to it, O Lord, and forgive me my Sins: Grant me new Grace to amend, and Perseverance in Good, and I shall for ever sing forth the Praises of thy Mercies.

*An Oblation of the Mass, for the obtaining
God's Blessings.*

I Come now, O Lord, to join with thy Minister whom thou hast chosen, and with him to offer thee the most grateful Sacrifice of thy only Son, in whom thou art well pleased; that, through his Passion and Death, thou mayest be moved in thy tender Mercy to have regard to the Necessities of all, and pour forth thy Blessings on them, for their Relief according to their different Wants. Accept then, O God of infinite Goodness, this Sacrifice we offer, and let this open thy heavenly Treasures. Have Mercy on all, whom thou hast created; fill them with the Knowledge and Faith of thee. Shew forth thy Light to those Nations who know thee not, to all Infidels, Turks, Jews, Heretics, and Schismatics; deliver them from their Blindness, Obstinacy and Errors, that they may be perfectly united to thee. Sanctify thy Church, which thou hast planted with
thy

thy Right-hand, and watered with thy Blood; remove from her all Scandals, Abuses, Dissensions, and Schisms, that there may be one Fold, and one Shepherd. Grant to our chief Bishop, to all Prelates and Pastors, that they may faithfully watch over and feed the Flocks committed to them, both by Word and Example; being ever mindful of the Charge they have undertaken, and performing it without Reproof. Shew thy Mercy to all Ecclesiastical Orders, that by their Virtues and good Discipline, they may be as Lights shining before Men: Revive in them their first Fervour; give Zeal to their Governors, Obedience to Inferiors, that all may live up to their Profession. Excite in the Preachers of thy Word a true Apostolic Spirit, that they may seek nothing but thy Honour, and the enlarging thy Kingdom: Grant to all Kings, Princes and Magistrates, Wisdom, and a Strength of Mind, that they may be Protectors of thy People, and the Supporters of Justice. Defend all the Faithful from Famine, Plague and War, from Persecution and all Distress, whether spiritual or temporal: Help all that are under any Trouble or Affliction, and send them thy heavenly Comfort. Deliver those who are in Danger of Sin, and protect them by thy Grace. Stand by those, I beseech thee, who are now in their Agony; grant them true Contrition, and secure them against all Snares of their Enemy.

Have Compassion on all those unhappy Sinners, who live in the State of Sin; touch them with thy powerful Grace, that they may see their Misery, amend, and return to thee. Be merciful to all my Enemies, and forgive them; remove from them all Passion, soften their Hearts with true Charity, and deliver us from all Evil. Look on all those to whom I have given any Scandal, Offence, or ill Example. Remember all my Relations, Friends, and Benefactors: Replenish them with all necessary Succours from above, that faithfully serving thee, they may live in thy Favour, and die in thy Grace. Preserve the Just in thy Ways, and grant to the Tepid and Imperfect a daily Increase of Faith, Hope and Charity. Have Mercy on all faithful Souls departed this Life, release such as suffer, admit them to thy Presence, and give them Rest everlasting. And forget not me, O Lord, the most unworthy of all Sinners, who every Moment stand in need of thy Help: Extinguish in me all earthly Desires, and enflame my Heart with the Fire of thy Love: Direct me in the Way of thy Truth, preserve me from all Evil, and grant me final Perseverance, thro' Christ our Lord, thy only Son, and my Redeemer. *Amen.*

A short Oblation of the Mass, in these four Ways, for such as are strengthened in Time.

LORD of Heaven and Earth, see here an unworthy Sinner comes to offer thee this Day the Sacrifice of thy only Son ; and I now offer it to thee, together with all the grateful Sacrifices that have been offered thee from the Beginning of the World, in Union with that wonderful Sacrifice, which my Redeemer instituted at his last Supper, and consummated on the Cross : To thy greater Praise and Glory : In Protestation of thy supreme Dominion, and our Dependance on thee : In Remembrance of the Death and Passion of my dear Saviour : In Thanksgiving for all thy Blessings, whether bestowed on me, or on thy Church, or on all thy Creatures : For the obtaining Pardon for all my Sins, which I now desire to abhor, in as much as they are displeasing to thee : For the Relief of my Necessities, spiritual and temporal, and of all Christian People, Friends and Enemies : For all the World, and for the Faithful departed. Accept it, Lord, from thy holy Altar, by the Hands of thy Servant ; and tho' I am of all Sinners most unworthy, yet let not my Unworthiness make void the Effects of thy Goodness, but hear my Prayers, and let the Offering, I now make thee, find Acceptance in thy Sight. *Amen.*

*Having in this Manner prepared themselves,
they thus proceed.*

At the Beginning of Mass.

AT the Priest's making the Sign of the Cross they begin, 1. With an Act of Faith in the Blessed Trinity. 2. Offer the Sacrifice then beginning to the Glory of God, in Remembrance of Christ's Passion. 3. Hope, thro' the Merits of Christ crucified, to obtain Grace, for the well performing this Devotion, to God's Honour, and the Good of their Souls.

At the Glory be to the Father.

THEY bow with the Priest with all Humility, adoring God in their Souls, and profess a Desire of submitting to all his Appointments.

At the Confiteor.

THEY recite it in the Spirit of Humility, and in saying those Words, *Through my Fault, &c.* endeavour to pronounce them with true Contrition, joined with a firm Hope of Mercy and Pardon for their own and others Sins; and so continue in this State of Humility, Repentance and Hope, while the Priest says the *Misereatur*, and gives the *Absolution*.

At

At the Kyrie eleison.

They again raise up their Hearts, with the same interiour Disposition, and beg for Mercy, for their own and others Sins.

At the Gloria in Excelsis.

They in Spirit join with the Angels, in giving Glory to God, and go on with those other Affections of Praise, Adoration, Thanksgiving, Faith, Hope, Love, Petition, &c. according to the Tenor of that sacred Hymn.

At the Dominus Vobiscum.

They bow down in Humility to dispose themselves for the receiving that Blessing the Priest then gives; and beg of Almighty God to abide with them, both then and for ever; and this they do as often as he repeats these Words.

At the Collects.

They join with the Priest in recommending to God the Necessities of the Church and their own: And as often as the Conclusion is repeated, *Per Dominum nostrum*, &c. they repose their whole Confidence of obtaining their Requests, in the Merits of our Lord Jesus Christ.

At the Epistle and Gospel.

THEY either humbly attend to them, if they understand *Latin*; or otherwise, raise up their Thoughts in Thanksgiving to God, for those holy Instructions he has left them in the Holy Bible; pray for Grace, whereby they may be enabled to observe them; and resolve that no Care or Endeavours shall be wanting on their Parts, necessary for their being directed by such holy Maxims.

At the Creed.

THEY make a Profession of their Faith, giving Thanks to God for his Mercy, in bringing them to the Knowledge of it; resolve to live and die in it; pray for the Enlightning all that are in Darknefs: And when the Priest kneels at those Words, *Et Homo factus est*, never fail to adore, with Thanksgiving, the Son of God becoming Man for our Salvation.

At the Offertory.

THEY offer up the Host and Chalice with the Priest; and forget not to do it, in Remembrance of Christ's offering himself to his eternal Father, to become our Redeemer: And then encouraged by this their Lord's Example, offer themselves to him, with all that belongs to them, Body, Soul, Reputation, Health, Estate, &c. And putting their
Hearts

Hearts on the Paten with the Bread, and in the Chalice with the Wine, they pray, that, as the Bread and Wine are soon to be changed into the Body and Blood of Christ, so their Hearts may be truly converted or changed into him, that so Christ may live in them.

When the Priest washes his Fingers.

THEY give Thanks that they have been washed by the Blood of Christ, pray for a clean Heart, and that they may be purified even from all lesser Defects.

At Orate Fratres.

THEY pray, as the Priest desires, that God would be pleased to accept that Oblation, that it may be for his Honour, and their Salvation.

At the Preface.

THEY raise up their Hearts to God, according to the Summons of the Priest: Then endeavouring to comprehend all his Blessings bestowed on them and all Creatures, pour forth their Souls in *Thanksgiving*. And desirous to give him due Praise, call on all the blessed Spirits in Heaven; and beg Leave, that Dust and Ashes may join with them, in adoring before the Throne of God, and pronounce, tho' unworthy, that sacred Hymn of Praise, *Holy, Holy, Holy, Lord God of Sabbath, &c.* In saying which they place

themselves in Spirit before the Lamb: And being at the same Time sensible, how unworthy their Sins rendered them of this divine Function, they therefore bow down, and strike their Breasts, in Acknowledgment of this their Unworthiness.

At the Memento.

They again join with the Priest, in offering the holy Sacrifice to God for all those, whom they desire to be benefited by their Prayers, beseeching God to accept it,
 1. For themselves, for the Remission of all their Sins; for obtaining such particular Virtues as they want, and final Perseverance.
 2. For the Church, its chief Bishop, Prelates, Pastors, &c. 3. For the King and secular Magistrates. 4. For Parents, Friends, Benefactors, &c. 5. For all in Necessity, Poor, Sick, Prisoners, Captives, Distressed, &c. 6. For Enemies. 7. For all in mortal Sin. 8. For all Heretics and Unbelievers. 9. For all the true Servants of God. Adding such other Necessities, whether public or private, as Circumstances suggest to them.

When he spreads his Hands over the Oblation.

They then lay their Hearts and Souls on the Altar, that they may be there sanctified with those Gifts, and become a Sacrifice to God, pure and undefiled.

At

At the Consecration.

HAVING prepared themselves with all possible Devotion, when the Priest kneels, they bow down, and with all Reverence adore Christ the Son of God, under the sacramental Species; and this they observe afterwards, as often as the Priest kneels down, ever accompanying him, kneeling and adoring with him in their Hearts.

In the time of Consecration and Elevation, the Faithful ought to avoid all unnecessary Spitting, Blowing the Nose, &c. which often give Disturbance to the Priest, and argue a Mind not so well recollected, as it truly ought to be, at that Time.

At the Elevation.

THEY contemplate Christ exalted on the Cross for Man's Redemption, and with all their Power endeavour to raise their Hearts to him, in several Acts of Virtue; by Faith, Hope, Love, Adoration, Humility, &c. and striking their Breasts, say, *Jesus be merciful to me a Sinner; Jesus, Son of David, have Mercy on us. I love thee, my God, I adore thee with all my Heart.* And at the *Elevation of the Chalice*, are ever mindful (with a Sense of Gratitude and Grief) of that Blood Christ shed for them,

them, Offering their Lives to him, to become an unbloody Sacrifice at least, in suffering such Troubles as he shall appoint for them. *Benedic anima mea Domino, & omnia quæ intra me sunt, Noxini Sancto ejus.*

At the Elevation.

WITH the Priest, they here offer the holy and immaculate Lamb to the eternal Father, in Memory of his Passion, Resurrection and Ascension; hoping, thro' his Merits, to be Partakers one Day of his Glory. And here reflecting who it is that lies before them on the Altar, and what infinite Charity he shewed while on Earth, to such as were afflicted with any Distemper; hence encouraged, they lay before him all the Infirmities of their Souls, and with the Blind and Lame in the Gospel cry out, *Jesus, have Mercy on me; Lord, if thou wilt, thou canst make me whole.* Or otherwise, imagining themselves to be on Mount Calvary, they there, at the Foot of the Altar, exercise their Souls in all those Acts of Love, Thanksgiving, Contrition, Hope, Resignation, &c. as they would have done, had they been at the Foot of the Cross; since here is the very Lamb, who offered himself there a Sacrifice.

At the Second Memento.

THEY lay before their heavenly Father this holy Victim, in Behalf of the Faithful departed.

departed. 1. For the Souls of their Relations, Friends, &c. 2. For Enemies. For any lately dead, or particularly recommended. *Lastly*, For all departed in the Christian and Catholic Unity. That so, by this general Commemoration, as St. *Augustine* says, all such as have no Parents, or Children, or Relations, or Friends to pray for them, may have this Charity performed them, by their pious and common Mother the Church.

At Nobis quoque Peccatoribus,

THEY pronounce those Words with the Priest in all Humility, earnestly begging to have a Share in the Effects of this Sacrifice, and being pardoned thro' the Merits of Christ, to be at length admitted to the Glory of the Blessed.

At Omnis Honor & Gloria,

THEY make a profound Act of Adoration, giving God all Glory, through Christ our Lord.

At the Pater Noster,

THEY say it devoutly with the Priest, with great Confidence in their Redeemer.

At the Breaking the Host,

THEY remember, with Gratitude, Christ's Body, that was broken for them on the Cross ;

Cross ; and thro' his Sufferings, pray here for a threefold Peace, *viz.* with God, their Neighbours, and themselves ; and such a Peace in all Troubles, as the World cannot give.

At Agnus Dei.

HAVING said this thrice with the Priest in the Spirit of Humility and Contrition, they continue their Addresses to the Lamb of God, to be delivered from all the Evils of Sin, and especially from those to which they perceive themselves most inclined.

At Domine non sum Dignus,

THEY repeat this with the Priest, but as the Centurion did, with an humble Heart. And then while the Priest is communicating, they endeavour, in the best manner they can, to partake of the Victim that has been offered either really, or at least in Spirit, by making a spiritual Communion. Exciting in their Souls a fervent Desire of receiving this holy Food, bewailing their Unworthiness, and that their Hearts are so unprepared for entertaining so great a Guest : Then having performed many Acts of Faith, Hope, and Charity, towards their loving Redeemer, there really present, they with all Humility beg of him, that since they receive not his precious Body by a sacramental Participation of this Sacrifice, they
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may receive, at least, a large Portion of his Spirit, by the Participation of his Grace: And hope, according to the Degree of Charity wherewith they perform this, they may partake of the divine Blessings in their Souls.

After the Communion,

THEY give God Thanks for the Benefit received in this holy Mystery, and most particularly for the Death and Passion of his only Son here commemorated. Then in receiving the Benediction, they open their Hearts, with Humility, and a Confidence in God, that he will please to fill them with Abundance of heavenly Graces. Then begging Pardon for all Distractions and Negligences in Time of their Devotions, they recommend themselves to the Divine Protection, offering all the Actions of the Day to his Honour: And when the Priest is gone into the Sacristy, if their Devotion keeps them no longer, then they depart with Reverence.

Here I have given a just Taste of the interior Sweetness those experience, who follow this more spiritual Way; in which there is not one Christian Virtue but what becomes the Exercise and Refreshment of the Soul before the End of Mass: And tho' this be not a Method to be recommended to all, because it requires a true Understanding

standing of every Part of the Mass, and besides this, a great Composure and Command of Thoughts; yet it may be proper for most to read over and peruse, that so they may know how to embrace and pursue those good Thoughts to their own Advantage, which occasionally may be suggested to them in Time of this divine Offering. For since there are but few so very dull, but they know how to *think seriously* in a Subject of their worldly Interests, methinks it is very reasonable, they should learn how to think when they have God's Mercies, and the Concern for their Salvation before them. But in this. every one as well as he can. Now I must turn a little to those, whose Circumstances will not permit them to be present at Mass, on Days of Obligation.

Fourth Method of Hearing MASS:
Being Instructions for the Absent.

IT is but too common a Fault of such as cannot observe the Church Precept, in going to Mass, to sit down at Home contented, and think no more of it, as if they had no Concern, or could be no ways advantaged by it, because they cannot personally be there. For the removing which Mistakes, so prejudicial to them, I desire them to consider,

1. That wherever Mass is said, it is most certainly offered by the Priest and the Church, *for all faithful Christians, that it may avail them to Life everlasting*, as it is expressed in the *Offertory*: So that, tho' those that are present, have great Advantage over others, yet the *Absent* are not excluded from partaking of its Benefits.

2. That since the Mass is offered for those of the Faithful that are *absent*: those also may receive Advantage by it, if they take care to dispose themselves, by joining their Devotion with it, and being there in Spirit and Desire, when their Occasions will not permit them to be otherwise present. Since 'tis most certain, God will accept this great Offering, which in their Hearts they make to him, and their fervent Piety supplying all Wants of corporal Presence, they will be refreshed with divine Graces, especially thro'

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the Merits of Christ, applied by this Sacrifice, which are not confined to Place.

From these Considerations, every good Christian, that is solicitous for his eternal Welfare, will be careful on such Days of Obligation, on which he is lawfully hinder'd from going to Mass, to take half an Hour to himself, and in his Closet hear Mass in Spirit; and if he has a Family, he will not fail to summon them together, for the performing this Devotion in common; first seeing they be instructed how to do it.

And the first Thing they ought to do, is to bewail their Misfortune, in not being present at this holy Sacrifice, by which they are deprived of many spiritual Advantages to their Souls. And if Christians did but a little consider the many mournful Expressions of *David* in his Banishment, of the *Jews* in their Captivity, lamenting their Absence from the Tabernacle and Temple, and the Want of Sacrifice; I think they would not sit down so unconcerned, as too commonly they do, in their Absence from this adoreable Sacrifice; which being so much greater than what the *Jews* had, is so much more considerable in the Losses those suffer who are banished from it. How then might they sigh with *David*, *Psalms* lxxxiii.

How lovely are thy Tabernacles, O Lord of Hosts! My Soul has a Desire and Longing to enter into the House of our Lord.

My

My Heart and my Flesh, rejoice in the living God.

The Sparrow has found her Abode, and the Turtle a Nest for her Young.

Thy Altars, O Lord of Hosts, *is the Place of my Rest*, my King, and my God.

Blessed are they that dwell in thy House, O Lord, they shall praise thee for ever.

Look on us, O God and Protector, and have Regard to the Face of thy Christ.

For one Day in thy House is better than a thousand *here*.

'Tis better to be the least in the House of my God, than to dwell in the Company of Sinners.

As the Hart pants after the Fountains of Water; so my Soul sighs after thee my God.

My Soul thirsts after the God of Strength and Life: When shall I come and appear in the Presence of my God?

I have wept Day and Night; because they daily insult over me, and say, where is thy God?

This came to my Mind, and I poured forth my Soul in Grief; because I desire to go to thy wonderful Tabernacle, even to the House of God.

Hope then in thy God, for I will still sing Praise to him; for he is my Saviour, and my God.

Having thus bewailed their Misfortune, in not being present at this holy Sacrifice, and fervently expressed their Desires of being there,

there, they ought in Spirit to place themselves there, where they commonly hear Mass: And having in general begged of Almighty God, to accept of that holy Oblation, which is there offered to his Name, and that they may partake of it; they then apply themselves to the same Devotions they commonly use in the Time of Hearing Mass.

And as for those who are so well instructed, as to know every Part of the Mass, and commonly hear it without the Help of Books, they may begin and go on from one Part of it to another, with all those Exercises, as set down above in the *Third Method*, and, no Question, will thus perform a Devotion very acceptable to God, and beneficial to themselves. And for others, who make use of Books in Time of Mass, they may use the same Prayers here, according to the *Second Method*, or such like; being careful never to omit the principal Parts of it. For however the Priest be not really with them, yet they are, in Spirit, present before the Altar with him; they are before Almighty God, and where the Merits of Christ's sacred Passion may be applied to them: And will not he most certainly hear them, if with the Prayer at the *Confiteor* they humbly acknowledge their Offences: If at the *Kyrie eleison*, they heartily cry out for Mercy: If at the *Gloria in Excelsis*, they give Adoration and Glory to God: If at the *Collects*, they recommend
their

their own and the Church's Necessities: If at the *Gospel*, they make Profession of living according to the Maxims of God's Word; and so proportionally on with all the other Parts of the Mass, as the *Creed*, *Offertory*, *Sanc-tus*, *Mementos*, *Elevation*, &c. Will not this be a very commendable Devotion on any Day, especially on those which are commanded to be kept holy; since by this Method the Soul is awakened and raised up to God, and united to him in the Exercise of those Virtues, which make up a true Christian Life, and render it, as much as may be, like the State of the Blessed?

And tho' this Method may not please some, who are willing to suspect every Thing that seems to streighten the broad Way they are in, and to oblige them to retrench some of their Liberties, which are the Effects of their Sloth and Indevotion; yet considered by pious and well-meaning People, I believe they will find it very suitable to the Spirit and Practice of the Church in other Duties: For is it not thus in *Fasting*, *Prayer*, and *Alms*? When a *Christian*, thro' *Sickness*, &c. is disabled from the performing these penitential Works, must he not perform them, at least, in *Spirit* or *Desire*? Is it not thus with *Baptism* and *Confession* too? So that when a Priest cannot be had, and the Precept urges, must not the Penitent confess in *Desire* at least? Must he not examine himself, and call to mind his Sins? Must he not excite in himself a true Sorrow
and

and Contrition, and thus, on his Part, do almost every Thing, as if the Priest were there? This ought certainly to be done at the Hour of Death; and at other Times too, it would be the most assured Means of obtaining God's Grace, by thus giving Testimony, that nothing is wanting on his Side, for the discharging that Duty God has laid on him.

And the Ground of this is declared by St. *Peter Damian*, who shewing that this Oblation of the Body and Blood of Christ, is the Sacrifice of all the Faithful, who make but one Body, infers this Consequence; that therefore tho' we are absent from the Church, when these divine Mysteries are celebrated, yet we still assist there, and in some Manner are there present, by Reason of that inviolable Unity, by which it is effected, that what belongs to all is the Concern of every one in particular; and what seems to belong to some in particular, is common to all, by Means of that Bond of Faith and Charity, which unites all. *I. Dem. Kob. c. 10.* Now tho' this ought to be no Encouragement for any to make it indifferent, whether they go to Mass or no, or to omit that Duty, which is so strictly enjoin'd by a Church Precept, and is most certainly accompanied with many Advantages and Blessings, yet when any are lawfully hinder'd from personally attending, this ought to mind them, that they may still partake of the Effects of that holy Sacrifice; and therefore, that 'tis their Business to dis-
pose

pose themselves in the best Manner they can, that so they may not be unworthy of those Blessings intended for them; and as they are united to the rest of the Faithful by Faith and Charity, so, at that Time, they may be more particularly united to them by Prayer and Devotion.

Among all these several Ways, may all the Faithful, of what Capacity soever, find one proper for them, for the Hearing Mass with Devotion and Benefit. And it were to be wished, that all would so seriously consult this Matter both with themselves and their Director, as to come to a good Understanding of this great Mystery, and see what Method would be most beneficial to them; and not rest satisfied, till they know how to accompany the Priest thro' every Part of the Mass, and apprehend the true Meaning of the Whole. This I am confident would be a Remedy against many Indecencies, and the great Irreverence too often met with in public Assemblies, where many come punctually indeed, and with a Design of complying with a Duty, but profit very little, thro' their affected Ignorance; and give ill Example and Scandal to others, thro' their Lightness, and too remarkable Indevotion, which is never to be removed till they take more Care and Pains to be better informed of their Duty: Which I pray God, by his effectual Grace, to inspire all to undertake and do.

Here,

Here, for the Sake of such as desire more exactly to accompany the Priest, and observe the Devotion of every Day, I will set down some Prayers which may be easily apply'd to every particular Festival, and be said in their proper Places, for such as use the *Second Method*. One is for the *Collect*, to be said in its due Place, just before the *Epistle*: The Second is the *Secreta*, just after *Orate Fratres*: The Third is the *Postcommunion*, after the Priest has received.

On the Festivals of our blessed Redeemer.

Collect.

O God, by whose Mercy and Goodness, we are here met to celebrate this Mystery of our Blessed Redeemer: Grant, by the Merits of his Passion, we may here faithfully serve him on Earth, and enjoy him hereafter in Heaven. Thro' the same Lord Jesus Christ thy Son, &c.

Secreta.

A Ccept, O Lord, we beseech thee, the Oblation of this present Solemnity, that thro' thy Grace, and the Effect of these holy Mysteries, we may truly live in him, who was pleased, for this End, to take on him our Nature: Who liveth and reigneth with thee, &c.

Post-

Postcommunion.

GRANT, O Lord God, that we, who celebrate this Festival of our Lord Jesus Christ, in the Oblation of this Holy Victim, may, through the Effect of thy Grace, daily increase in Virtue, and come at length to the Possession of that Happiness, which he has purchased by his Blood, who liveth and reigneth, &c.

*On the Festival of our Blessed Lady.**Collect.*

STRENGTHEN us, O God of Mercy, against all our Weakness, and grant, that we, who celebrate the Memory of the Blessed Virgin *Mary*, Mother of our Lord, may, by the Assistance of her Prayers, forsake all our Iniquities: Through our Lord Jesus Christ, thy Son, &c.

Secreta.

MAY this holy Oblation, O Lord, by the Effect of thy Mercy, and the Intercession of Blessed *Mary*, ever Virgin, obtain for us the Blessing of Peace and Prosperity, both now and for ever. Through our Lord Jesus Christ, &c.

Postcommunion.

INfuse, O Lord, we beseech thee, thy Grace into our Hearts; that we, who, by the Message of the Angel, have known the Incar-
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nation of Christ thy Son, may, by his Passion and Cross, be Partakers in the Glory of his Resurrection. Through the same Lord Jesus Christ, thy Son, who liveth, &c.

On the Festival of Apostles.

Collect.

ALmighty and everlasting God, who hast called us here this Day to celebrate with Joy the Festival of thy holy Apostle N. Grant this Blessing to thy Church, that we may ever love what he believed, and believe what he taught. Through our Lord Jesus Christ, &c.

Secreta.

GRant, we beseech thee, O Lord, that in the Solemnity of the holy Apostle N. we may, by his Assistance, partake of thy Blessings, in Memory of whose Victories we make this Oblation to thee. Through our Lord Jesus Christ, &c.

Postcommunion.

MAY this holy Sacrifice, O Lord, which has been here offered, be to us a Defence in this present Life, and by the Intercession of thy blessed Apostle N. a Means of securing to us the next. Through our Lord Jesus Christ, thy Son, &c.

Of

*Of one Martyr.**Collect.*

HAVE Regard to our Weakness, Almighty God; and because we sink under the Weight of our Offence, may the powerful Intercession of this holy Martyr *N.* be our Support and Protection. Through our Lord Jesus Christ, thy Son, &c.

Secreta.

SANCTIFY these Gifts, O Lord, which are offered to the Honour of thy Name, and by the Intercession of this thy Martyr *N.* may they be a Means of obtaining for us thy Mercy. Through our Lord Jesus, &c.

Postcommunion.

MAY this holy Victim, O Lord, which has been here offered, be an effectual Means of purifying us from all Sin, and of bringing us to everlasting Happiness. Through our Lord Jesus Christ, thy Son, &c.

*Of many Martyrs.**Collect.*

O God, who comfortest us by the yearly Solemnity of these thy holy Martyrs *N.* and *N.* mercifully grant, that as we rejoice in their Virtues, we may be encouraged by their
G 2 Example.

Example. Through our Lord Jesus Christ, thy Son, &c.

Secreta.

GIVE Ear, O Lord, to these our Prayers, which we pour forth in this Solemnity of thy holy Martyrs; that we, how unworthy soever, may find Help in the Sufferings and Prayers of those who have been well-pleasing to thee. Through our Lord Jesus, &c.

Postcommunion.

WE beseech thee, O Lord, that we, who have assisted at these holy Mysteries, may find Help in their Prayers, whose Memory we honour in this Solemnity. Through our Lord Jesus, &c.

*Of a Bishop.**Collect.*

GRant, O Lord, we beseech thee, that this Solemnity of thy holy Bishop N. may be to us an Increase of Devotion, and a Help to secure our eternal Happiness. Through our Lord, &c.

Secreta.

MAY the Festival of this thy Servant be to us a spiritual Comfort, that being here met in Thanksgiving for his Virtues, we may be sensible of the Effect of his Prayers. Through our Lord Jesus. &c.

Post-

Postcommunion.

O God, the bountiful Rewarder of all that faithfully serve thee, grant that, by the Prayers of this holy Prelate we may obtain of thee Pardon of all our Sins. Through our Lord, &c.

*Of a Confessor.**Collect.*

O God, who art pleased to refresh our Souls in the yearly Solemnity of thy holy Servant *N.* grant in thy Mercy, that as we keep his Festival, we may likewise imitate his Virtues. Through our Lord Jesus Christ, thy Son, &c.

Secreta.

WE offer thee, O Lord, a Sacrifice of Praise, in Memory of thy Saints, and we hope, by this holy Victim, to be delivered from all Evils, both present and to come. Through our Lord Jesus, &c.

Postcommunion.

WE beseech thee, Almighty God, that we, who have here offered to thee the holy Sacrifice of thy only Son, may by the Intercession of thy blessed Servant *N.* be delivered from all Adversities. Through our Lord Jesus, &c.

Of

*Of a Virgin or Widow.**Collect.*

HEAR us, O Lord, our Salvation, and as we celebrate the Festival of thy holy Servant *N.* so may we find the Benefit in the Exercise of our Devotion. Through our Lord Jesus, &c.

Secreta.

ACCEPT, O Lord, this Oblation we make thee in this Solemnity of thy faithful Servant *N.* in whose Prayers we hope to find Assistance. Through our Lord Jesus Christ, &c.

Postcommunion.

THOU hast blest thy People, O Lord in the Acceptance of this holy Victim; grant we may be now assisted by her Prayers, whose Memory and Virtues we this Day honour. Through our Lord Jesus Christ, thy Son, &c.

For the Faithful departed.

On the Day of one's Departure.

Collect.

O God, whose Property is always to have Mercy and to spare, we humbly beseech thee, in behalf of thy Servant *N.* whom thou hast now called out of this World, that thou would'st please to secure his Soul from the
Hand

Hand of the Enemy, and not forget it for ever; but command thy Angels to receive and conduct it to Paradise; that for his Hope and Faith in thee he may escape the Pains of Hell, and enter into everlasting Joys. Through our Lord Jesus Christ, &c.

Secreta.

HAve Mercy, O Lord, we beseech thee, on the Soul of thy Servant *N.* for whom we offer thee this Sacrifice of Praise; and we most humbly pray thy divine Majesty, that being reconciled by this Peace-offering, he may come to everlasting Rest. Through our Lord Jesus, &c.

Postcommunion.

GRant, we beseech thee, Almighty God, that the Soul of thy Servant *N.* being purified by this Oblation, and discharged from his Sins, may obtain thy Pardon, and be admitted to eternal Rest. Through our Lord Jesus Christ, &c.

*On an Anniversary-Day.**Collect.*

LORD God of Mercy, grant to the Soul, whose Anniversary we now keep, a Place of Refreshment, the Happiness of Rest, and the Light of thy Glory. Through our Lord Jesus, &c.

Secreta.

Mercifully hear our Prayers, O Lord, which we pour forth in behalf of this thy Servant's Soul, for whom we offer thee this Sacrifice of Praise, on this his Anniversary-Day, and beseech thee to receive it into the Number of the Blessed. Through our Lord Jesus, &c.

Postcommunion.

GRant, O Lord, we beseech thee, that the Soul of thy Servant, whose Anniversary we keep this Day, being purified by this Oblation, may obtain thy Pardon, and be admitted to everlasting Rest. Through our Lord Jesus Christ, &c.

On other Days throughout the Year.

For a Soul departed.

Collect.

HAve Mercy, O Lord, we beseech thee, on the Soul of this thy Servant; and having delivered it from the Miseries of this Life, receive it now into thy eternal Happiness. Through our Lord Jesus Christ, &c.

Secreta.

Secreta.

MAY the Acceptance of this holy Oblation, effectually move thee, O Lord, to release the Soul of thy Servant from all its Sins, from which none has been wholly free; that by means of this Sacrifice, it may partake of thy everlasting Mercy. Through our Lord Jesus Christ, &c.

Postcommunion.

ABsolve, O Lord, we beseech thee, the Soul of this thy Servant from all its Sins; that it may arise at the last Day in the Glory of the Resurrection, among thy chosen Servants. Through our Lord Jesus Christ, thy Son, &c.

A Word how the SUNDAY ought to be kept.

Q. HAVING now been so charitable as to inform me in what Manner I ought to hear Mass; pray tell me, whether in Hearing Mass I have discharged the whole Duty of the Sunday? Or whether, when Mass is done, I have still any farther Obligation on me, relating to that Day?

A. I could wish every one would take care to hear Mass well and devoutly on Sundays. But when that is done, 'tis most certain, the Duty of the Day is not then over; but there is still a due Regard to be had to the Institution of it.

Q. The Church Precept enjoins nothing but Hearing Mass on Sundays; and seems to leave the rest to every one's Disposal.

A. But can you imagine the Church Precept makes void the Commandment of God? The Church indeed, by her Precept, declares to all her Members, that she requires them to hear Mass on Sundays, but she no where tells them this is the whole Duty of the Day, or pretends to absolve them from the Obligation God had laid on them in the Commandments given to Moses. This Command of God, *Remember thou keep holy the Sabbath Day*, (allowing only for the Change of the Day) stands still in Force: and, as God gave it by Moses
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to his People, so he still gives it to the Faithful by his Church. Therefore you see it stands recorded every where amongst the Commandments, in all her Books of Instruction, Prayer Books and Catechisms; and in all Examinations of Conscience, preparatory for Confession, 'tis in particular called over in several Points, besides what belongs to hearing Mass; and while the Church thus requires of all to learn the *Ten Commandments*, and besides these to know her *Precepts*, she plainly declares her Sense, that no Precept of hers is intended to annul any Commandment of God; but only lets them know, that as the *Publick Worship* of the *New Law*, is distinct from that of the *Law of Moses*, so she requires of all her Members to be present at this *Publick Worship*, on all *Sundays*, &c. but no where tells them, they have no other Obligation on those Days.

Q. What is it more they have to do?

A. The Commandment of God says, *Remember thou keep holy the Sabbath Day*: Every Christian then has all that to do, which is necessary for the *sanctifying* or keeping that Day *holy*. Now can you imagine, the employing *Half an Hour* in hearing Mass, is a *sanctifying the whole Day*? That is one thing indeed required; but when that is done, a Christian may so easily mispend the Rest of the Time, that casting up his Accounts at Night, he may find it has been rather *profaned* than *sanctified*; that he has rather kept it *wickedly* than *holy*.

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Besides hearing Mass, 'tis expected the Faithful should assist at all the Publick Service, and Exercises of the Church: And where Circumstances permit nothing more than Mass, that this Misfortune be not turned to the Advantage of Idleness and Sloth; but that a proportioned Time be allowed to private Devotions, and spent in Praying and Reading. This seems to be a Duty; and besides this, it were to be wished, that all would be so careful in the well-employing this Day, not only in abstaining from servile Work and all scandalous Diversions, but likewise of duly attending to the great Concern of their Salvation; that upon viewing the main Body of their Actions, they may hope, they have not only sanctified the Day, but likewise been sanctified by it.

To this the Church encourages all her Children, and for this End in the Catechism *ad Parochos*, set forth by Order of the Council of *Trent*, Charge is given to all Parish Priests. 1. To take great Pains in often explicating and pressing this Commandment to the People, and gives this Reason, *Because the Observance of all the rest of the Laws of God, depends much on the due keeping of this.*

2. There it shews that the *Sunday* is a Day consecrated to religious Duties, to divine Actions, and holy Employments: 'Tis a Day consecrated to God himself, and therefore to be employed in such Actions, as become the Holiness of God.

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3. It requires Parish Priests diligently to instruct the People what are the Duties proper for that Day. Amongst which Hearing Mass is in the first Place. 2. Often frequenting the Sacraments, for the remedying the Distempers of their Souls, such are, Confession and Communion, Hearing Sermons or Exhortations where it may be. 3. Exercising themselves often on that Day in Prayers, in giving Thanks and Praise to God. 4. Taking great Care diligently to learn all those Things which are necessary for a true Christian Life. 5. Doing Acts of Charity, as relieving the Poor, visiting the Sick, comforting the Afflicted. These Particulars are set down in this Catechism, as Exercises proper for the sanctifying this Day.

Every good Christian then may hence evidently discover, that the Design of God and his Church, in commanding this Day to be kept holy, is, 1. That in it he should give Adoration, Praise, Honour, and due Thanks to God. 2. Do such Things as may be for the Advantage of his Soul, either in the obtaining Pardon of his Sins, Improvement in Virtue, or Benefit to his Neighbour. That for the Discharging the *former Part* of this Duty, 'tis required of him he should hear Mass devoutly, and in this pay sovereign Homage to God: That at other Times of the Day he should Pray, give Praise and Honour to his Maker. And for performing the Second, that he should go to the Sacraments,
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hear Exhortations, read such Books as may be proper for his Instruction in the Knowledge of his Duty, Amendment of his Failing, Increase of Piety, and living the Life of a true Christian, answerable to his Condition, and doing such Works of Charity, as Occasions shall present.

Q. What think you then of all those, who content themselves with hearing Mass on Sundays, and without any more praying or reading, spend all the rest of the Day in walking, talking, dressing, formal visiting, &c.

A. And I ask you, whether these do all that God and the Church requires of them on these Days? If they do, I have nothing to say against them; but if they are really wanting in Duties, intended for God's Honour and their Soul's Good, then do you tell me, whether they are Innocent?

Those pious Exercises abovementioned, proper for sanctifying the Sunday, are all set down in the said Church Catechism, with this Recommendation: *Quibus Christiani homines exercere se debeant. Exercises in which Christians ought to employ themselves.* And tho' hearing Mass be first mentioned, yet the other Duties are very much urged: There the wilful Omission of hearing Sermons is censured as a Contempt of Christ's Word: When it recommends Praying, this is mentioned, as what ought to be the frequent Exercise and Employment of the Day: *Exercitatio atque Studium Fidelium in Precibus Frequens esse*

esse debet. When it mentions the *learning such Things as are necessary for a Christian Life*; this is pressed as a principal Duty, and 'tis required to be done with the *greatest Care: Præcipua Cura*: And when it proposes *doing Works of Charity*, it presses that these be diligently performed: *Sedulo se exerçant*: And declares in the Words of St. James i. that this is the *pure and undefiled Way* of worshipping God. By which you see in what Manner the Church desires this Day should be employ'd.

Now if a Person only hears Mass on a *Sunday*, and spends all the rest of the Day, as proposed by you above, in conversing, walking, &c. does he not omit many Duties, which the Church (according to the Exposition of this Catechism) requires of him for the keeping of that Day holy? And do you think this can be without Offence?

Hence you see by the Doctrine delivered in this Catechism, all those are wanting to this Command of God, 1. Who, besides hearing Mass, do not apply themselves at other Times of the Day (if not lawfully hindered) to praying, reading, *doing good Works*, &c. but are wholly taken up in *going their own Ways*, and vainly pleasing themselves, when they are commanded to *walk in the Ways of God and his Church*. 2. All Parents, Masters, &c. who permit their Children, Servants, &c. thus to omit the Duties of the *Sunday*, and idly to spend the Day in vain Conversation, Visiting, running Abroad, &c. 3. All those, who

who have the Charge of Souls, and take no Care to employ this Day in Catechising, Instructing and Reforming these Abuses, but let every one go on, as seems good in their own Eyes, to live and die in Ignorance, and under the Slavery of many ill Habits, for want of giving them their due Instruction, and not obliging them to spend that Time upon their Souls, which God requires of them: And for as many of the Flock as shall perish, and God knows how many perish, on this Account, who is it must render an Account of their Souls?

Q. If it be thus with those, who pass all the Sunday in unnecessary Visits, Walking, &c. What say you of those, who spend a great Part of the Day in Publick Houses, in Drinking, Gaming, &c.

A. Do you tell me whether this be a Way of *keeping the Day holy*, as God commands it to be kept. Are these any of the holy Duties and Exercises mentioned above, proper for a Day consecrated to God's Worship and the Good of our Souls? Compare but Sanctifying and Drinking; *Worshipping or Seeking God*, and Gaming; and see how they agree together: When one reads the Precept, and duly considers the End of it, 'tis not easy reconciling these Actions with the Design of our heavenly Father, in laying this Command on us: For that which is but a tolerable Employment on any Day of the Week, if it be not enough to profane it; how can it be proper for

for a *Sunday*, which ought to be kept holy to our Lord.

Q. If there be no Excess where is the Harm?

A. The very going into those Houses, to spend the Time in Drinking, seems a kind of Excess, on Days that are particularly consecrated to God: For they are Houses of Idleness, of Excess and Vice; they are Places profaned by all Manner of Wickedness, by Blasphemies, Atheism, the Ruin of Families, &c. And can it be well-pleasing to God, to spend a Day holy to him, in Places thus polluted with the Worship of Devils? A Person that has any Sense of Piety, and of the Reverence due to his Lord, ought to have a Dread, especially on such Days of approaching to them; the Thought of the Wickedness there committed, and of the War there daily made against Heaven, ought to raise an Abhorrence in his Soul, and to make him fly from those Seats of Pestilence, as truly at Defiance with the Worship of God.

And this the greatest Number of Men are particularly obliged to consider, for tho' they have no Design at all of any Kind of Intemperateness on this Day, yet how few are there that desire to go into Publick Houses on a *Sunday*, but who, on other Days of the Week, have in those Places offended God in their Excesses, either of Drinking, Idle-talking, Swearing, ill Example, or immoderate Expence of Money or Time! And if this
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has been their Case, ought not they to decline those Houses on a *Sunday*, out of a just Detestation of their former Offences? Because this is a Day, in which they ought to call themselves to an Account for all the Miscarriages of the Week, and express their sincere Repentance of them; so to make their Peace with God. For believe me, an Abhorrence of Sin seems not very real, where there's yet a Love of the Occasions and Places where they were acted: As those *Israelites* did not heartily detest their Idols, who had yet a Love to the High-places, where they had worshipped them.

Q. But we'll suppose now, for the Sake of others, who seem more pious, that there has been nothing of all this in their whole Lives: May not such as these take this Liberty, and divert themselves with moderate Drinking, Gaming, Shows, &c.

A. Even this seems not agreeable to the Intent of this Commandment: For as the Day is holy, so if there be any Diversion necessary on it, it ought to be such as is in some Manner holy too; such as, being innocent, and least exposed to all Danger of offending either God or Man, is in some Kind suitable to a Day that is sacred. For as Churchmen, who are consecrated to the Service of God, when they stand in need of any Diversion, ought not to consider only what in itself is lawful, or what is an allowable Diversion in the Laity; but are in Prudence bound to look farther,

farther, and make Choice of what is expedient for them, and agreeable to their State; that so they lessen nothing of the Reputation of their Profession, or give Scandal to any little ones; but in all Things shew what they are, as well in the Relation of their Minds, as in the Practice of their Duties: So certainly on Days that are sacred, 'tis not every Thing lawful that is expedient, but there may be great Indiscretions, if not Offences, by admitting of such Diversions as are unsuitable to the Circumstance of the Time.

And amongst these may be justly reckoned those above-mentioned, as being of that dangerous Nature, that even sober People have not that true Command of themselves in them as they ought, but are too often drawn in, even beyond their Design, to exceed either in Time or in Words: Hence Disputes arise, and such peevish Debates, that tho' they come not to a Breach of Charity, yet they are very unbecoming the Sanctity of the Day, give Offence to others, and by this ill Example encourage Servants, &c. to the like Diversions, who not having the true Government either of their Tongues or their Passions, hence fall by Degrees into most scandalous Extravagancies, such as they must certainly answer for, who, instead of preventing, gave Encouragement to these vicious Liberties.

Neither can they truly justify themselves, who find none of these Inconveniencies either in themselves or others; because those Diversions

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ons have still a kind of essential Profaneness in them, which infects the Mind, takes it so much off from God and all that is Good, that they ought, were it for this Reason only, to be banished from Days sacred to God's Worship, and the Improvement of the Soul. And this Mark the Catechism of the Council of *Trent* has set on them, as being the *Occasions of neglecting the Sabbath*; and therefore it observes, that this Commandment is ushered in with a *Remember*, on Design to make Christians mindful, that they are like to meet with many Occasions and ill Examples, which will draw them off from the due Observance of this Day, particularly mentioning Games and Shews, and those that follow them, as being the too frequent Occasions of Christians contemning and profaning the Sabbath, and neglecting the Duty of it. And 'tis not to be doubted, but by these Entertainments, People are diverted, even beyond Design, from Praying and Reading, and their Minds, instead of being purified something from the World, and raised towards God by holy Exercises, are rendered even more corrupt and worldly than they were before. And what then is become of the *Sunday*, and where are the Effects of it, which being purposely designed for the withdrawing the Soul from the World, giving it leave to breathe a little spiritual Air, and be refreshed with the Taste of heavenly Sweetness, is so abused, if not by vicious, at least by these worldly and dangerous

ous Entertainments, that it serves to clog the Soul still more, and instead of drawing it nearer to God, sets it at much greater Distance from him by these Diversions, than it was all the Week by working.

And it is on this Head all Sorts of *Gaming, Drinking, Shews, &c.* seem to be censured; as not allowable on *Sundays*; not because they are absolutely sinful or vicious, for when they come to this, they are unlawful all the Days of the Week; but because they generally so engage and distract the Mind, that they take it off from God, and hinder it from performing those Exercises of Piety, which are the Duty of the Day. And therefore as the *Trent* Catechism observes, as servile Works are not forbidden on *Sundays*, because of their own Nature they are sinful and unbecoming, but because they draw away our Minds from the Worship of God, which is the End of this Precept: *Quoniam mentem nostram a Divino Cultu, qui Finis Præcepti est, abstrahit. Par. 31.* So certainly on this Score are those Diversions to be rejected; for tho' they were as harmless in themselves as working, yet inasmuch as they are no less a Distraction to the Mind, and a Hindrance to the divine Worship, than servile Work will be, how can these Diversions be allowed? Especially too, being thus expressly informed by this Catechism, that though servile Work only be expressly forbidden by this Precept, yet under this is comprehended *whatever is a Hindrance*

to the Worship of God; and that whatever this may be, it is upon this Score to be avoided. *Quibus Verbis* (viz. Non facies omne Opus in eo) *ad id primum instituimur, ut quæcumque Divinum cultum impedire possunt, omnino vitemus.* Parag. 31. And since common Experience will not allow this to be denied of these Entertainments; nay, since they are in particular here set down as the too frequent Occasions of withdrawing People from the holy Observance of this Day, Parag. 14. it must be acknowledged they are not suitable to the Design of this Precept.

And hence you may perceive the true Grounds, why spending a considerable Part of the *Sunday* in *Visits, Walking, Conversing, &c.* is blamable, 1. Because however harmless all this may be in itself, yet inasmuch as these so take up the Time, that they are a Hindrance from employing the Day in holy Exercises, they are so far certainly to be disapproved and avoided; as also every Thing else that is a like Hindrance with them; as reading Plays, Romances, History, and all such Books as are not for the Improvement of the Soul, Singing, Dancing, Musick, Discourfing of Neighbours, Sleeping, Dressing, &c. So that whatever it be, that takes off *Christians* from employing the *Sunday*, so to the Honour of God, and the Benefit of their Souls, as God and his Church directs, it is all, you see here, by the Rule of this Catechism, forbidden in this Commandment.

Q. Is

Q. Is there no Diversion then to be allowed on Sundays? Nothing to poor Servants who toil all the Week, and have no Leisure, but on these Days? Nothing to others of a more liberal Education, who must certainly look on Sundays as Days of Penance, if they are to be thus rigorously observed, and nothing to be permitted then of these Diversions?

A. I have shewn you in what Manner God and the Church requires the *Sunday* to be kept by all the Faithful; that it ought to be principally employed to his Honour, and the Salvation of their Souls; and if you think there is a Rigour in this, pray forget not who it is enjoins it, and who expounds it thus; not any private Hand, but the publick Catechism of the Church.

But now, if after this there be many, whose Circumstances require some Sort of Relaxation on the *Sunday*, there's no Question there are Cases in which this must be allowed; but then it ought to be done with the Conditions of the Apostle, *soberly, justly, and piously*, not falling into the common Abuses, by making the Release of their Minds the Business of the Day; but employing the Day in the Duties prescribed, and only taking such a Portion of Time, as both to God and their Neighbour may appear to be nothing but a necessary Condescendence to human Weakness, and a just Relief of their Minds: And this in such a Way, as is becoming the Sanctity of the Day, and cannot reasonably give Offence to the Weakest. But

But however, as to this Particular, I make some Exceptions against the two Sorts of Persons mentioned in your last Question, for whom you seem to plead.

And first as to *Servants*. Since God has given to Masters of Families six Days, wherein Servants are to be employed in their Work, and has reserved only one, wherein they are to serve him, and prepare for Eternity; is it not very unreasonable that the Diversion necessary for the Relief of Servants should be taken out of that *one Day* sacred to God and their own Souls, and not rather out of the *six*, appointed for the Service of this World? Let Masters and Servants consider where the Time can be best spared; and whether preferring every Thing before God and their own Souls, be what it will at the End turn to the best Account. I am certain, if Masters tie their Servants so strictly to their Work all the Week, that they are necessitated to spend the greatest Part of the *Sundays* in diverting and breathing themselves, so to prepare for their Work again, such Masters will have something to answer for their Servant's Sins in the Breach of the Sabbath. And if Servants that have an easier Life, when the *Sunday* comes take no care to employ it as they ought, but spend it in vain Conversation, visiting and running about, they will certainly be called one Day to an Account for so many Neglects of their Duty.

The Reason of making this Exception against Servants, as likewise all others, whose
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Life, like theirs, is a perpetual Toil, will appear more reasonable, if we consider that 'tis almost impossible to conceive how they can save their Souls, if they abuse the *Sundays*, and neglect to employ them for this End, For if we look on them all the Week, they are engaged in a continual Slavery, such as hinders them from Praying and Reading; so that if they begin and end the Day with a short Prayer, 'tis as much as they generally do; and God knows how often, thro' Hurry and Drowsiness, they omit even this too. Then how are their Minds wholly tied to the World, by the unhappy Circumstances of their Condition! How great does this grow in their Eyes and Heart, by being their whole Concern! What Variety of hurtful Distraction! And how often happens it, that loose Companions undertake to divert them by lewd Songs, idle Discourses, and in relating such Passages, which serve only to instruct them in Evil! Thus, if we consider them generally, according to the Method of the Week, their Hearts and Souls are so wholly worldly, if not vicious; so truly Strangers to Goodness and the Business of Salvation, that they are unfit for dying; and if they should thus enter into Eternity, who would not fear what might be their Lot?

Now if this be the Condition of their Lives on Week Days, have not they great Reason, above others, not to neglect the

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Sunday, but so truly to apply themselves, as far as Circumstances permit, to Devotion and Exercises of Piety, to reading and hearing what is Good; that by these Helps they may strengthen themselves against daily Temptations, purify their Souls from the Filth contracted, and inform themselves of their Duty, and thus learn by Degrees not only to toil for Bread, but to work for Eternity, and be true Servants of their Master in Heaven? And if they omit this, is not their State most miserable? For if they go back all the Week, and make no use of the *Sunday* to recover their lost Ground, but even then go back too, how shall they ever approach to God?

The Case of the other Rank of People you mention, is not very unlike this: For tho' their Education and Quality has placed them in a higher Degree, yet the Method of their Lives is generally so disorderly, that I think they are under a Necessity of carefully observing the *Sunday*; and if they do otherwise, I cannot but apprehend their State to be dangerous.

For consider the Reason you bring in their behalf, for their being dispensed with in the Observance of this Precept: 'Tis because, otherwise, *Sundays will be to them Days of Penance*: Does not this suppose a great Disorder in their Souls; that reading good Things is uneasy to them; that Praying is troublesome; that informing themselves of their

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Christian Duties, is nauseous; that to converse with God, and labour for their Salvation, is what does not please? Pray reflect seriously on this their Condition, and tell me whether 'tis reasonable these should be exempted from the Duties of the *Sunday*. You see they are in an ill Way; their Souls are wholly indisposed, if not sick to Death; and is this a Reason, why they should neglect the Means God has appointed for their Cure? Or is it not rather a Reason why they should be strictly obliged to make use of them? Let those that are truly their Friends judge the Case.

The Truth of it is this, God has generally blessed this Rank of People with Plenty; and whilst their Condition exempts them from Working, their indulgent Parents take no Care in their Education to make them in Love with any Thing that may be afterwards an Employment to them: Hence being grown up, and relishing nothing that may be a commendable Entertainment of their Time and their Thoughts, their Life becomes wholly idle, they seek the Company of others like themselves, their only Business is to study their Diversion; and being once entered in, the whole Week and their Life is but a Round; from Music to Drinking, from Drinking to the Play, from the Play to other Entertainments: Thus by Degrees they grow in Love with these Diversions and Company, and have no Satisfaction but in this.

And what kind of Habit is contracted hence? Is it not plain, their Souls become wholly carnal, sensual and worldly; they are led along by their Passions; Self-love is their Director, and nothing pleases that leads them out of this Track: Hence nothing of a spiritual Life appears in them, they have no Taste of Devotion: And whatever Time they are forced to give their Souls, 'tis what seems tedious and uneasy. Hence, to keep the *Sunday* as they ought, is a Penance, because their worldly and sensual Habit is so strengthened by Custom, that it gives them no Rest, whenever, aiming at better Things, they weakly endeavour to take another Way. And can you think this their Case is so safe, that they ought to be dispensed with in their *Sunday* Duties? Believe me, I look on them to be in that Danger, that if they use not Violence to themselves, and on *Sundays* apply not their Minds to those Exercises of Piety prescribed, I cannot see which Way they are like to be disengaged from their Snares, but by this Neglect will be linked in faster, till they become truly the Disciples of this World, instead of God. You know what the Apostle says: *Amicitia hujus mundi inimica est Dei. The Friendship of this World is an Enemy to God; whoever therefore will be a Friend of the World makes himself the Enemy of God*, James iv. 4. Consider if this be not something of their Case, whether you don't experience in them, that they
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set their Hearts on the World, and are even impatient at every Thing that belongs to God; and what is this, but to love the one, and be averse to the other? And are these to be here dispensed with? What is this but to encourage them in the Evil they have begun, to bid them go on, till they fall into the Abyss of Vice past all Recovery? For you must observe, what I have said hitherto is of such who are not yet engaged in any Thing that is *criminal*, but of those who are willing to think themselves innocent; as being free, as they imagine, from all Vice, and yet are truly guilty of all the Neglects and Disorders above-mentioned, and of the *Omission* of those *great Duties*, which *Charity* and *Justice* oblige them to perform to God, in his Worship, and to their own Souls, in taking that Care of them as is necessary for their Salvation. And this Sort of false and mistaken Innocence is what I fear is too common, especially in the younger People of both Sexes, who letting the World gain Possession of their Hearts, preserve themselves, it may be, from what is scandalous and criminal, but yet at the same Time are guilty of many gross Neglects, such as make them Strangers to Piety; and if not redressed, will be the evident Ruin of their Souls.

Wherefore, for the reforming these general Abuses, I cannot but most earnestly recommend to all Christians, the exact Observance of the *Sunday*; making it my serious Request to them, to employ it in the best Manner they can

can in those Exercises of Virtue, which are most for God's Honour, and the Benefit of their Souls; thus truly endeavouring to give that Day to God, which he has solemnly challenged for his own, and expressly commanded to be *kept holy* to him: That so performing their Duty in Obedience to this Law, they may likewise be sensible of the great Advantages he has designed for them; since it is most certain, as the Catechism of *Trent* observes, the due keeping this Day is the plain and easy Way that leads to a holy Life, and the most assured Means of obtaining the Love of God, as the Neglect of it is the Contempt of God and his Law, the Path to Looseness and Irreligion, and the Beginning of all Sin; and how highly provoking it is, may be plainly seen in the Severity of those Judgments with which God has punished the Transgressors of it, *Numb. xv.*

Let none therefore be misled by ill Example: *Noli æmulari in malignantibus*: But having God's Word to direct us, his express Law to oblige us, the Church to expound his Law to us; let us look for no other Guides, but follow where these lead us; that so giving to God and our Souls what is their Due, we may reap the Fruit of this Justice in a happy Eternity, and escape that as lasting Misery, which will be the Portion not only of those who break all, but even *one* of his Commandments.

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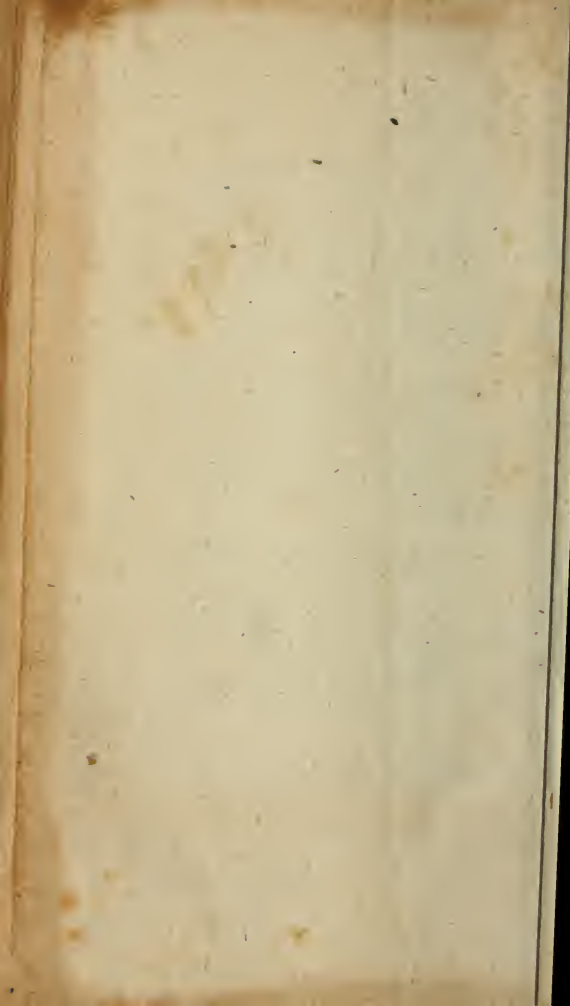
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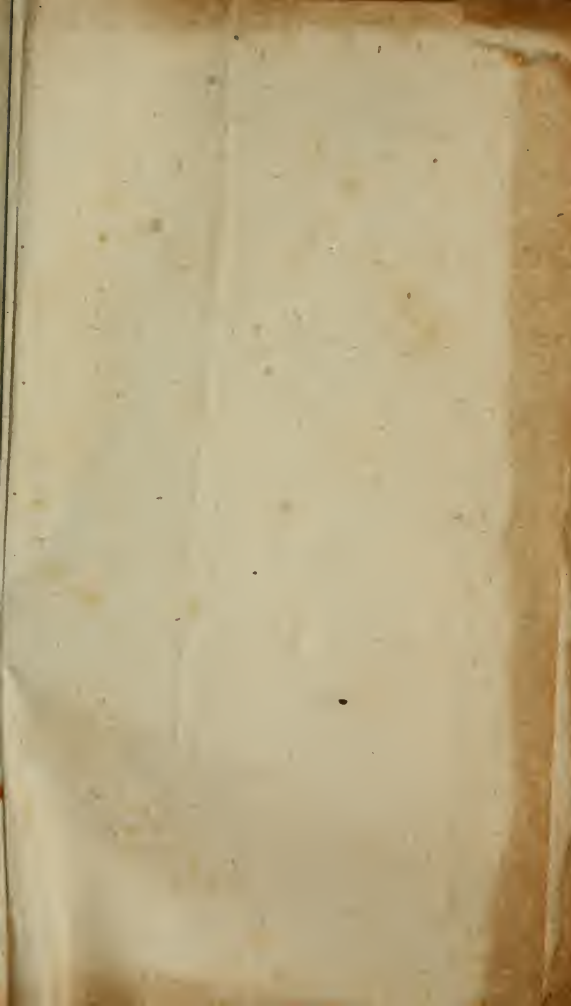
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